The POURING FORTH *OF THE* Seventh and Last VIALL *UPON ALL* FLESH AND FLESHLINES,

Which will be a Terror to the Men that have Great POSSESSIONS.

OR

Several Visions which hath bin made out to me of what the *All of all things* is now bringing to pass, that so the root of al malice, strife, hatred, and war may be digged up, and the only way for universal love and freedom to all sorts of people to be brought in; but in a more especial manner, and higher and most glorious discovery of God to his peculiar people, whom the *All of all things* will make the PRAISE of the Whole EARTH.

ISAIAH 28. 21, 22. and 43. 18, 19.

For the Lord shall rise up in mount Perazim, he shall be wroth as in the Valley of Gibeon, that he may do his work, his strange work, and bring to pass his act, his strange act.

Now therefore be ye not mockers, lest your bands be made strong; for I have heard from the Lord of host, a consumption determined upon the whole Earth.

Remember ye not former things, neither consider the things of old.

Behold I will do a new thing, and now it shall spring forth. 110. f. 244 141

GEORGE FOSTER, *or otherwise* JACOB ISRAEL.

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BODLEIANA

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The Epiſtle to the Reader.

MY dear hearts all and everyone of you, whether high or low, rich or poor, bond or free: I am a creature and one of your fellow-Creatures, forced to ſend unto you a ſmal mite, which I have had through the ſpeakings of my infinite father in me, which ſpeakings in me have bin ſo burning hot and ſo powerful, that I have not bin able to reſiſt as for to keep them in ſecret, they being things which in this treatiſe I treat of, I have ſeen them as being taken in a trance and lying for dead about 22 houres: for the moſt part of them which in this following diſcourſe, I had made out to me being in that condition, and aſſoon as I had ſeen and heard of them and they were over, ſo that I had no other at that time, I was forced to write them, it being the good pleaſure of my father for to make choice of me ſo poor and and unable a diſpiſed inſtrument, for to reveal and make known ſuch things as ſhal ſurely come to paſs, as concerning the Levelling of that which men for the preſent call their own, and ſo hord up riches and treaſures here on earth for to make themſelves great and to be applauded of men, forgetting the exhortation of Jeſus Chriſt, who bid them lay up treaſures in heaven and not here on earth: for the laying up treaſures here on earth Chriſt ſaid the ruſt would take it: which the Apoſtle James ſaies plainly to ſuch men that have horded up gold and ſilver, even the very ruſt of it will riſe up in judgement againſt them: looke to your ſelves, here is the laſt vial to be poured forth, made mention of for to give you warning of your ſelves, for behold the day of the Lord is at hand, he is coming to take vengeance on all his enemies, and for to confound you all that have

bundance of treaſures here on earth, and have laid up none in heaven, nay it ſeems to be an unpoſſible thing for a rich man to go into the kingdome of heaven; for ſaith Jeſus Chriſt, it is eaſier for a camel to go through the eye of an needle, then for a rich man to enter into the kingdom of heaven: *O you rich men, what ſay you to theſe words? do you think to go to heaven, when the ruſt of your ſilver wil riſe up in judgement againſt you? you had more need throw away your riches here, and give them to the poor; that the crying of the poor might no longer come into my ear, ſaith the Lord, for their ſakes do I come to take vengeance on ſuch hypocrites as you are, becauſe you have formes of Godlyneſs, but deny the power thereof, you would fain appear to be holy, but yet you would be loth to part from that which is the greateſt enemie of you, as the Apoſtle ſaies, men coveting after riches have erred from the faith, and ſo have peirced themſelves through many ſorrows: but that this may no longer trouble you and keep you from coming to me, I will ſhew my ſelf for the poors ſake, when you through the hardneſs of your hearts have rather ſeen them ſtarve for want of food then give them a peice of bread, yea though they cry for the Lord ſake give me a peice of bread: when as all things are the Lords, and the Lord comes; he comes, what to do? he comes to bring down the pride and haughty lookes of men; what pride and haughty lookes? even ſuch pride and haughty looks that ſcorne their fellow-creatures, even that muſt be brought down, even all their glory, and honour too, even that glory wherein you have gloried, and boaſted your ſelves: as becauſe of your riches you have thought your ſelves better then others; and muſt have your fellow-creatures in bondage to you, and they muſt ſerve you, as to work for you, and moyl and toyle for you, ſtanding cap in hand to you, and muſt not diſpleaſe you, no by no meanes; but alas, what are you now I come, ſaith the Lord? for I tell you that the Lord of hoſt comes with fire and ſword for to bring down your pride, and your glory and honour, and all theſe things that you have lifted up*

your

your selves with, & have thought your selves better then the rest, I say he comes to plague you, torment you, and so to make you weary of your idols which you have made to your selves, for I must tell thee, and it wil prove very true, that the mighty God of Jacob is at hand, and will come of a sudden when thou art not aware of, even that mighty Leveller, for to Levell and lay mountaines and hils low, even you that are richer and greater then your fellow creatures, even as low as my may be, and so will make all equal with the plaines; for it is but just for him to do so, seeing thou fat swine of the earth, whatsoever thou hast is not thine own, but it is all the Lords; and though it hath bin his pleasure for to bestow riches on thee, and so have let you usurpe authority over them, yet now the Lords is at hand, that he will call you to an account, and finding you to be unjust stewards, he will put you out of your stewardship, and then you must no longer usurpe, but shal be glad to be fellows with them whom now yee dispise & hate, and cannot abide to let them be in your sight; though this may seem strange to you and you will not believe it, yet it is the Lords pleasure that I should send it forth to the publick view, there being some that will consider these things before hand, & so be made for to go before in this manner, as to count nothing their own, and this they do with joy; when you that are obstinate, & will not believe the strange work which the Lord did speak by his prophets along time before this, & that new thing shall be done which people shal little think of, as I wil do a new work, which the prophets point at, even that the Lord should make you throw away that which you do so much hug and look after, even the gold and silver which you make Idols of: but whether you wil or no, remember that it is the Lords pleasure to send you this, as a thing to scourge you, yea a very strange thing it is like it may appear to you, but read on & fear not, but that the Lord of host who caused me to write this, wil in his own time (when he sees you to be in security and peace, crying peace to your selves) break in like a mighty man, and confound you of a sudden; for it is his

pleasure

pleasure to deale harshly with you, and make you weary of your selves, that so he may bring you through the fire to himself; and make you to glory in himself, & not in any thing else beside himself, for many reasons why the Lord should do this may be shown.

First, that the people may understand the Lord of host is no respecter of persons, as to give liberty to some more then to others, in respect of those things that be necessary to the body, which was all made for the use of man, and that man should have the benefit of them all, which man hath a long time bin deprived of the use of these outward things, as riches which other do injoy; and therefore seeing it was the pleasure of the Father at the first, for to give to the creature man, an equall priviledge to all alike, and not made man to be Lord over some part of the creation, and the other part of the creation be in subjection to some other man, no, but made man Lord over all, and that all were made for the use of man; it is therefore no reason that man should be kept in bondage, as now they are, but that the just Lord who is in the midst of us, may shew his power for to restore his creature man from the bondage they are now in, and so make man know that he was made a Lord over all other creatures, and so now shal once again by my power saith the Lord be brought for to injoy the whole work of my hands, and so shal freely enjoy the whole creation without let or hinderance, in this day wherein I will make them free from the power of man, and so will bring man to be fellows one with the other, and not Lords over one another; as they have bin and are now.

Secondly, it is time for the Lord to appear in this way for to soften the hearts of men, who are so cruel grown one to the other, as if they were not all of one mold or mettle, what is the reason men are so hardened one against another, but by reason of private interests which some have, and having more of their own as they cal, it then others, their hearts are puffed up with pride, and so no longer wil they be fellowes, but masters and Lords over the rest, and so ingross more and more into their hands,

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by craftiness, until such time they get their desires, and when they have got their desires in some respect, they cannot rest satisfied, but wil still procced on in cruelty, and in making the rest of their fellow creatures their slaves, which is abomination to the Lord that they should do so, that they should injoy the works of the Lord in full, and have their fill, and wil not give to their fellow creatures any bread, yea though they beg for the Lords sake for a peice of bread, yet they are so cruel as they wil not bestow any thing upon them, but many poor creatures dies for want of bread, thus cruelly they deal with their fellow creatures; which the Lord of hosts wil not suffer long to be, for they have hardned their hearts, and have made them as hard as a stone, but the Lord will soften your hearts, and make you know that you have dealt cruelly with your fellow-creatures and have raigned over them, but you shal now no longer raign in pompe, but you shal be brought to see by the power of the Lord of hosts, if you consider these Scriptures which are at the beginning of severall visions, you shall see and know that you are as far off from fulfilling the Scriptures by your cruelty, and that you may see you break them dayly for exercising so much cruelty as you do, which on the contrary if you did fulfil them, you would freely give to them that have need of them.

And Reader, I do hereby minde you of the other part, which I have not writ as my judgement, but by the speaking of my Father to me, as concerning the Jewes, even those that were Jewes by nature, and are now dispersed abroad among the Gentiles, how that it is the good pleasure of my Father, who is infinite in himself, for to bring home his own people into his own light, and so to make them see that Jesus whom their fathers crucified, was the King of the Iewes, notwithstanding they could not at that time believe it; yet now through his almighty power which he will manifest by his strong and powerful hand, make them know that they have crucified their king, for which cause they have bin dispersed abroad in the nations; but now the father of

love

love who is infinite of himſelf, will in love bring home thoſe, even the Jewes, and make them his ſpouſe and choiſe Jewels, together with the Gentiles whom he will bring out of their countrey both out of miſticall and literall Babylon, into their own countrey, even into the land of Canaan, a land of reſt; whom the father hath appointed to be in Judea, even to make the Materiall City which the Jews formerly did inhabite, the praiſe of the whole earth, and the people that ſhall be gathered thither, to be his choice Iewes, and his wife; which ſpouſe and wife ſhall conſiſt of all his choſen ones, whom he will bring up into his glory, both Iewes and Gentiles; and how it will be his pleaſure for to make others be quiet, and ly in peace, and will not let them come to diſturb them, but will confound and plague them terribly, with ſuch a blow that ſhall make them amazed, ſo that they ſhall not know what to do, but ſhall be glad, yea they ſhall think themſelves happy if they can be at quiet and ly down in reſt; for the power of the mighty God of Iacob, even the infinite Iehovah ſhall be ſeen to be amongſt them, ſo (that they even the Iewes) ſhall not need to be afraid of any, but they ſhall ly down in peace and take their reſt, and none ſhall make them afraid; this will be the ſtate and condition of Sion, that ſhall be gathered together to the city Ieruſalem; glory and light ſhal ſhine upon them, when darkneſs ſhall cover the earth.

Curteous Reader, let not the ſtrangeneſs of theſe things make thee hard to believe, that ſuch things as are here mentioned ſhall come to paſs, by the rudeneſs of theſe lines having no eloquent termes to ſet them forth, and by reaſon of the weakneſs or contemptibleneſs of the writer of this peece, which muſt prove a torment and a fire to burn and torment the gods of the earth, and every thing that hath bin Idolized of or by men, they haveing ſet their fancies more upon outward objects then upon the All of all things.

But rather let theſe times move thee to pitty, and ſoftneſs and tenderneſs of heart, with a yearning bowels of pitty and compaſ-

ſion

ſion to thy poor fellow-creatures, who are deſtitute of the outward creatures, and perhaps have not bread to eat, or any drink to drink, or cloths to cover their nakedneſs, I ſay, be moved to all thy fellow-creatures with ſuch pitty and compaſſion, as to relieve their wants, and if thou heareſt any cry in the ſtreets for the Lords ſake give me a peece of bread, give him, and turn not thy ſelf away and ſay thou haſt nothing if thou haſt, leſt the Lord turnes away himſelf from you, and you cry, and he will not hear; as thou didſt hear the poor cry and would not; for know that pure religion is to viſit the widdow and the fatherleſs, that if you wil indeed appear to be truely religious and not hypocrites, be kind hearted & give up to the relief of thoſe that want.

Moreover Reader, I cannot chuſe but minde thee of a word or two, and that is this, you may reade that Paul was counted mad, but he ſaid whither he was mad, or whither he were beſides himſelf, it was for their ſakes, and ſo ſay I, whether I am mad or beſides my ſelf, it is for your ſakes: as it is the good pleaſure of my Father for to make me ſo, that I may give you warning of what he will do, or God in me ſpeaks to you, for to make you caſt away your Idols and ſeem to the eye to be leſs practitioners of religion, that ſo you may be more fulfillers of your duties, and leſs hearers then now you are, that ſo you may be more perfect in doing; and however you thinke of me, let not the notion of madneſs poſſeſs your ſpirits, as for you to thinke that I am mad, but rather think it is the pleaſure of the Father to turn the world upſide-down, and ſo to make uſe of me as he did of his ſon Jeſus Chriſt: and as his ſon Jeſus did do things contrary to the cuſtome of the world in thoſe daies, and all the powers of the world was not able for to keep him from doing his own worke, even ſo I ſay, the infinite God having choſen me for to declare theſe things to you, I do not queſtion but he will by his infinite power carry this his own worke on, & none ſhall be able to hinder him from doing his pleaſure.

And however you do think of me, as to judge me by your pha-

risaical holyness, and are ready to cry out, I have a devil: yet it is no other with me then it was with Jesus Christ: whom the wise pharises, or those that did seem to be most religious for those formes and customes as were then in use according to the law of Moses, which they were loth to be beat off: even I say those did cry out against Jesus that he had a devil, and was the chiefe of the divels, and that he were a blasphemer; notwithstanding he were the only Son, sent of the Father for to abolish and so put to an end those ways of worships that were then extant; but they being possest with a fancy of their own, that God would not forsake that which he had given to his servant Moses, & so to them for to continue for ever, and so would not believe that the Christ were the Messias, because he came to alter and change the state and condition of their waies and formes as they walked by, notwithstanding it was the pleasure of the infinite God to forsake those formes although he had given them for to continue for ever, which ever came out so soon as the time was at an end, for to appear in that way, and then to leave that, and so to take to him another: and in forsaking of these formes which he had given them, his Son whom he had sent, or his messengers met with many enemies, crying out against him and his Apostles or Disciples; and among these his enemies were the learned Pharises and Priests; and they did stir up the people for to forsake Christ and not to cleave to him, for he hath a divel, he speaks blasphemy, and will you believe what he saies? and so they cryed out against Paul, how he turned the world upside-down, and away with him (said the learned Pharisee) he is not fitting to live: and if my Fathers only choise son met with such hard servants for to deale with him so cruelly, and to tel him he had a divel, it is no wonder in this age of ours why I should (or any of the messengers of the Lord of host that are sent by him) meet with any other but the same, as to be looked upon as one that turnth the world upside down, & so not fitting to live, by declaring new things; as if the mighty God of Jacob had bound himself to be in one form, and

so,

to tarry there for ever, and so it is no more to me why you should call me a blasphemer, and you even you, O destroying Priests, that run before you be sent, and so in your pulpits vent your malice as to cry against me, and so to bid people beware of me, seeing the Priests in old time, & the outside Hipocritical Pharise in those daies did do it to Jesus; and I say it is no moere to me to be called so by a proud Hipocritical dissembling outside pople, that vvould fain appear to be godyl & so for such to say I am a blasphemer, & have a Divel; and thus some doth come as they did to Christ, some out of malice, and some out of ignorance, being loth to be deprived of these forms and customs of waies and rules to walk by, for matter of worship, religion being then grown to be more used for custom sake, then for any thing else, as it is now aday; wherby it is high time for the Lord of host to appear, and so to take away your life, as your formes and waies of worships now; and so for not making a right use of them, to deprive you of them, that you may no longer dissemble with your maker which will be but just with God for to do so: for notwithstanding all your formes and waies of worships which you have and walk by, ye are a most cruel and malicious people, full of all manner of hypocrisie, and dissembling with God and with men; but now your hearts shall be made manifest, and ye shall now appear in your own colours, and so shall be made manifest to all what you are; for the day of the Lord of host is now at hand, to gather his out of mystical and literal Babylon, even to gather Sion together and so to gather the wheat from the chaffe, and though you do, not believe any thing what I say, as being a people bound up in your own waies, and so loth to be deprived of that food, ready to reason with the mightie creator why he wil reveal or make out himself to one more then to another, & will you say, surely methinks I hear you say so, that if God will make out himself by visions & revelations, surely he will do it as well to me as another, and because he doth it not to me, I do not beleive he will do it to another, and thus O ye proud and stout hearted people, that think all are deluded who have visions because

you your ſelves have none, and thus you binde and limit the holy one of Iſrael for to do nothing but what he will firſt make you acquainted with, and ſo make out to you, or elſe you wil not believe; and not only remain in unbelief, but you cry out againſt them, they are deluded, and are poſſeſſed with a divel, and ſo wil raile and ſpeak evil againſt them, and thus you ſhew your malicious ſpirits, which rather declares your ſelf to be poſſeſt with an evil ſpirit, or elſe to walk after the fleſh and not after the ſpirit, for they that are led by the ſpirit of God, walk in peace, love, meeknes, quietneſs, ſoberneſs tenderneſs, and full of compaſſion and pitty, and theſe deſire not to be raſh and full of malice, ſpeaking of evil, railing, curſing, judging, and condemning thoſe that are not of the ſame mind with them, backbiters, adulterers, Idolaters, covetous perſons, thinking themſelves better then others, and theſe and ſuch as theſe walk after the fleſh, and are the dogs and ſorcerers that ſhall be left without the City, and ſhal not enter into the gates of the new Jeruſalem; for the ſpirit of God is a ſpirit of light and love, whereas the ſpirit of the divel is a ſpirit of cruelty, and murdering of their fellow creatures and is in darkneſs: and the reaſon why I write my name to be Jacob Iſrael, *is becauſe my name was changed from* Goerge *in in a viſion, to* Jacob Iſrael Foſter: *and ſo I ſubſcribe*

or GEORGE FOSTER. JACOB ISRAEL

The

The POURING FORTH OF THE Seventh and Laſt *VIAL.*

I Saw in a viſion a man giving away his money to another, and alſo giving away food to feed him, and cloth to cloath him. And I heard a voice ſay, this man lends unto the Lord, and that man that feeds the hungry and clothes the naked, lends unto the Lord.

For he that giveth to the poor lendeth to the Lord, ſaith *Solomon.* O you rich men that have abundance of gold and ſilver, and corn of all ſorts: that hord it up apace, and are loth to feed the hungry and cloth the naked, do you think you do your duty, no ſaith the Lord of hoſt, you do not do your duty, neither do you ſhew your ſelves ever a whit kind to me, for if you did, you would not be ſo eager as to lay up abundance and ſee your fellow creatures ſtarve for hunger. Therefore remember that he that giveth to the poor, lendeth to the Lord, but you have not given to the poor (for by the poor I mean thoſe that are in want) but ye have rather oppreſſed the poor, and have cauſed them to cry, and their cryes are come into mine eares, for I the Lord of hoſt to take vengeance on you for your cruelty againſt me; *foraſmuch as you have not done it to one of theſe little ones, you have not done it to me,* which if you had done it, as to cloth the naked and feed the hungry; and freely diſperſe to them that are in want, in ſo doing you had done it to me, and had given me that back which I had given to you: and then you had done your duty in ſo doing: but becauſe you have

hardned your hearts and have heard the crying of the poor, and have not regarded them, but have thought your ſelves too good for them, and have not laid it to heart that they are the works of my hand, and are made of the ſame mettle and of the ſame blood as you are, but have thought your ſelves too good for them, becauſe of the riches which I have lent you; and have made your riches and your ſtrength your god, and not me (ſaith the Lord,) therefore I will now come and will not tarry, but will come quickly, and will take vengeance on you, and will judge you to be deſtroyed in my wrath, and confounded and ſtand amazed at my ſore diſpleaſure; for I now do awake as a Giant, and as a man of war to make you houl and weep, and to make you ſee that the ruſt of your gold and ſilver ſhall now riſe up in judgement againſt you, and ſhall be a witneſs to torment you; becauſe you have not remembered me, as to feed the hungry, and cloath the naked: for I will now reaſon with you (ſaith the Lord) is that which you have your own, or are they mine? ſurely you will ſay they are mine; for I the *All of all things* have made them all, yea all the beaſts of the field are mine, and therefore you need not be ſo extraodinarily covetous as to keep theſe creatures which I lend you for your own private uſe: for if they had bin your own and you could have made them, then you might have had ſome colour, and have ſaid *ſhall I make them rich by my labour*? but know this (O man) that it is I, and I alone that am the life of all creatures, yea even thy life, and without me you are unable to do any thing, and it hath bin my pleaſure to beſtow riches on you for this end and purpoſe, that thou mighteſt give them freely to thoſe that are in want, and not to make them your Idols as you have done. But becauſe you have done ſo, as to make your riches your Idols and your gods, and have not conſidered *that pure religion* (even that religion that is pleaſing to me) *is to viſit the widdow and the fatherleſs*; that is, to give and diſperſe that riches which you can ſpare to the reliefe of thoſe that have need of them; and then you had done well; for in ſo doing you would have kept Saint *James* from crying againſt you, but becauſe you have not done it, therefore *James* bids you *houle and weep for your gold and ſilver even the ruſt of it*, even the ruſt or cankered ſtuffe that you have laid up for your ſons and daughters portions for to make them rich, while in ſo doing you have kept back mine, which I ſent you for to give to the poor; therefore *houle and weep*, for I *Come*, I *come*.

A viſion wherein I ſaw men feeding their enemies, and clothing of them, and ſo did ſhew abundance of love to their fellow creatures; and I heard a voice ſay that theſe men do hold forth my Image, and do ſhew themſelves to be my ſons and daughters in ſo doing, but they do nothing but what *I* have commanded them to do (ſaith the Lord of hoſt) but I will reward them for ſo doing, for I will keep them in my love and favour, when I will plague and torment the other that have not done ſo.

If thy enemy hunger, feed him; if he be naked, cloath him; for *in ſo doing you ſhall heap coales of fire on his head: hear O all fleſh, for I have a controverſie with you, and will now plead with you*, eſpecially you that have abundance of riches: have you fed the hungry? haſt thou fed them that thou accounts thine enemies? If thou haſt, thou in ſo doing hath done well; but what meaneth the crying of the poor ſo much; bread, bread, for the Lord ſake? ſurely this argues that you have not done as you ſhould have done, but have left that undone which you ſhould have done; thou haſt not fed thine enemy, neither haſt thou clothed the naked, which thou ſhouldſt have done: thy own conſcience accuſing thee ſhall now torment thee; becauſe thou lieſt under the breach of that Scripture, where it is ſaid *feed thine enemy if he be hungry*, and give him drink, if he be thirſty: O you rich men, ſhould you feed and cloath your enemies, as this Scripture ſaies you muſt do ſo; how can you think that you are the ſervants of the moſt high? whereas inſtead of feeding your enemies, you deſtroy them; for this is quite contrary as black is to white, ſurely it is a ſin, I know your conſcience tells you it is a ſin, becauſe you do not fulfil the Scripture. If this be a ſin, how far greater ſin is it when you take from them that that ſhould preſerve them from want, or take away their lives? for you ſee it is your duty to preſerve life, and not to take away life; it is your duty to feed them, and not to kill them, ſaith I the Lord of hoſt; who will plague and torment you for not doing your duty, as to give that which you have of mine, (that overplus which lies by and doth no good) unto the poor, *therefore howl and weep, and cric aloud, for the day of the Lord is at hand that burneth as an oven, and the wicked ſhall be but as aſhes under the ſoals of my Saints feet*: you live like *Dives* in a moſt voluptuous manner, wearing of the beſt, and eating of the beſt, and drinking of the beſt; and as he did not remember poor *Lazarus*, ſo you do not think having your fills of the poor, yea though they cry in your ear, yet you will not give them

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relief, but will rather ſee them ſtarve for want of food: how do you provoke me to anger ſaith *I* the Lord of hoſt? do you think that I regard you, and you only becauſe of riches? no I would have you think that I regard the poor as well as you, even ſo much that *I* muſt now come down and deſtroy you, and give you your portion with *Dives*, even to throw you into my wrath and there to torment you, and ſo to take away your riches and give them to my Saints, even to theſe poor and hungry ſouls that are now in great want and miſery: houl, houl and weep, for I come, even I that will plead for theſe poor creatures that you tread under foot, and count them as nothing; I come and will redeem them from you, and from your powers, and will make you know that I have regard to them, and that they are in my ſight as precious as you; and that I will be ſuch a terror to them that have aboundance of riches, that I will make you weep to think you muſt part from them, and to think that every one ſhal have part in your riches; you ſhall be ſo tormented that you ſhall have but little reſt; for I will make you throw away your idols of gold and ſilver, and to hide your ſelves for fear of me, for I am riſen to deſtroy you and bring you to nothing, even I the Lord of hoſt, will conſume you in my jealouſie.

I ſaw in a viſion that one rich man had fulfilled all the commands of God but one, and that one was, *he was for to ſell that which he had, and was to give it to the poor*: but he (like the rich man in the Scripture) rather then he would do ſo, he would keep his riches, notwithſtanding he was commanded to ſel and diſtribute to the poor, and ſo ly under the breach of Gods command; for the which I ſaw this man tormented and at length was glad to give up to the poor; and ſay, *take eat, and fill your ſelves, for it is not now mine but yours.*

Here you may ſee the power of the infinite *Jehovah*, and how ſtrict he is to them that fulfil not all his commands. As if he ſhould ſay, notwithſtanding your going to Church, and obſerving Sunday, and making a profeſſion of me: and therefore you think that you ſhall eſcape my ſore diſpleaſure, in that you have done ſuch and ſuch things: but ſtay, know this afore you have reſt, that one of my commands is, that you ſhould ſell your riches and give to the poor; for ſaith Chriſt *go ſell all that thou haſt and give to the poor, and thou ſhalt have treaſure in heaven*: as if he ſhould ſay if you do it not, it will be unpoſſible for you to get treaſure in heaven, but

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me thinks, I hear all and every one almoſt ſay, this is a hard ſaying, muſt we ſell houſes and lands, and give them away? what a condition ſhould we bring our ſelves into if we ſhould do ſo? What art thou as can ſay, ſhall we give away our houſes and lands? do you know what you ſay, are they yours or mine? ſaith I the Lord of hoſt, they be mine, and all are mine, even what ſoever thou haſt is mine; though I have lent them to you it is not that you ſhould only enjoy them, but that you ſhould freely give up to relieve thoſe that are in want, *and ſo fulfil my Commandement, ſell that thou haſt and give to the poor*, or elſe I will torment you as I have done this man in the viſion, and will make you be glad to give up and to ſay, *take eat and drink, and fill your ſelves, for it is not mine but yours*; and will make you know that I will do a ſtrange work now here on the earth, for I will make you to ſee and know, that I have given unto the creature man, a priviledge for to enjoy the whole Creation and ſo to free them from bondage and ſlaverie which for the preſent they ly under, and if you will not freely give up before I come in power, I will make you do it againſt your will, when I come in power, for *behold I come, and will not tarry*, in the mean while do not you deceive your ſelves, and think your ſelves too good for to give to the poor, for I come and will make you houl, houl ye rich men for the ruſt of your ſilver and gold will now riſe up in judgement againſt you, for I come to deſtroy all things beſides my ſelf, and will ſuddenly take from man his gods, and pictures of gold and ſilver, and will make them for fear of me give them away; for I come to take vengeance on thoſe that have afflicted the poor: houl ye therefore that have afflicted the poor, and give up with ſpeed before I take you and throw you into my wrath, and into my ſore diſpleaſure; remember ye rich men that hear the cries of the poor, and come away, make your hands free to give; remember that theſe are *the laſt dayes, and that you muſt now uſe the world, as if you uſed it not*: do you uſe the world as if you uſed it not think you? that hord up bags of gold and ſilver, and lay up quarters of grain, when many poor ſouls are ready to ſtarve for want of them, but is it not to uſe the world as if you uſed it not, for to have no more then the preſent neceſſity cals for, and ſo to take no thought for the morrow: therefore up give freely, diſperſe abroad, and let not the cries of the poor any longer be in mine ears; but now follow the *Apoſtles* direction, *uſe the world as if you uſed it not; for the faſhion of this world goeth*: what is the faſhion of this

this world but to ſtrive who ſhall be greateſt and richeſt, who ſhall have the moſt power, and who ſhall be moſt applauded, and ſo have moſt praiſe of men: 'tis very true that this faſhion hath been a long time, but this old faſhion muſt go out, and theremuſt be a new faſhion: which faſhion will be inſtead of ſtriving after riches, giving away of riches to them that have need of them, and ſo to make themſelves equal with the reſt, and not to lord it over their fellow-creatures, but willingly do them all the good they can: for whether they be tongues they ſhall ceaſe, or propheſies, they ſhall fail; but charity ſhall abide for ever; here the moſt excellent or the moſt tranſcendent things which have bin or are for the preſent, though little thought of, muſt go: and whatſoever hath been, muſt now fly away; for nothing muſt abide or continue but charity: the ſtriving after riches muſt ceaſe, and then there will not be ſo much oppreſſion as is now, the ſtriving after honour ſhall ceaſe, and then there will be no killing of men for money, ſtriving after ſelf muſt ceaſe, and then there will be no envie or malice, as to fight one with the other; ſtriving after learning muſt ceaſe, for tongues ſhall in this manner as it is now gotten by humane induſtry, though it may pleaſe God to indue his Saints and choſen veſſels with tongues at his firſt appearing or making out himſelf to them, as he did at the firſt appearing in fleſh make out himſelf to his Apoſtles; but Charity ſhall never ceaſe: for indeed when all the other fore-mentioned ſhall periſh and come to nothing, then ſhall this be fulfilled, and not till then; for ſo ſoon as all things that are now at the preſent paſſes away, and all things become new; then will charity take place and ſo will abide for ever.

I ſaw in a viſion one give away all that he had and would not have any thing as his own, and I heard a voice ſay, that this man was come up to be his ſon, and was a true convert, and one that is come up in that diſpenſation, wherein I will in time bring all, ſaith the Lord of hoſt.

Lord, *lo we have left all and followed thee*; we have left all, houſes, and lands, and ſilver, and gold, and whatſoever was near or dear unto us we have for thy ſake ſold, and left all: this was the ſaying of the Apoſtle who was a true convert, but you that are rich think it your honour for to keep your riches, and ſo to take delight in getting riches: but you ſee that the Apoſtle left all, and ſo muſt you if you will have that love of God and favour that the Apoſtle had, I

come

come ſaith I the Lord of hoſt, and will bring down all your pleaſant things, and will bring down all your glory honour and ſtrength, and will lay them down in the duſt, I will terrifie you, and plague you, and will make you know *that I the Lord of hoſt am a conſuming fire*, and ſo will make you freely give up that which you call yours, to your fellow creatures, for I have made all nations of one blood, and ſo will now at my bright appearing make all people equal and alike for matter of riches, and ſo will take away the ſtumbling-block of private intereſts, and ſo will make the oppreſſors and the opreſſion for to ceaſe, and will make you know that I the Lord of hoſt will do a new work on the earth, that is you ſhall now know that *I* will have all men (after this little while) be in no want, and ſo to this effect you that intend to be kept in my love and favour, be not ſo ſtout-hearted as to keep back, but freely beſtow on them that have need of the outward creatures, and I will come in power, making the rich men houl and weep, and throw abroad, and give away their Idols of gold and ſilver, and be glad to creep into the holes and clefts of the rock for to hide themſelves for fear of me, ſaith I the Lord of hoſt.

I ſaw in a viſion a tree, and the boughs ſpread themſelves abroad and was very great, But at length I ſaw one come with a ſword and lopped off the boughs, and then cut off the tree in the middle, and at length digged up the roots of the tree, and ſo the tree fell away and was no more to be ſeen.

And I ſaid, Lord, what meaneth this tree? and my excellent Majeſty the King of eternal glory, even that *Alpha* and *Omega*, *who is the life and fullneſs of all, by whom all lives, and moves, and have their being*, ſaid on this manner as followeth; by the tree is meant all powers (great or ſmall) whether they be Popes, or Emperors, or Kings, Princes, Dukes, or Parliaments; he whom you ſaw hew off the boughes, firſt repreſents I the Lord of hoſt, who will now cut off thoſe ſuperfluous branches, as thoſe that have made themſelves rich by earthly powers, and not only them, but I will cut the tree in the middle, even the very heart of all powers in ſunder, and ſo will proceed on for to cut down the very root and foundation of all earthly powers, as is ſhown by the digging up the root of the tree aforeſaid: thus as the tree was digged up by the roots, even ſo as this tree repreſents all powers, ſo will I root up all powers, even I the Lord of hoſt, the root and foundation of all powers for the preſent are ſet up by the power and ſtrength of men in all

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Nations. It being the good pleaſure of I the Lord of hoſt that it ſhould be ſo: and ſo by the ſtrength and might of men the mankind that are made all of one mold and clay deſtroy one another, which ariſes from a fleſhly domineering and *Eſau's* power, that would raign over their fellow creatures, which power aſſoon as one is ſubdued, another takes place, and will do ſo ſtill, but the time comes, and the ſet time of I the *All of all things* is to be at an end, and when the fulneſs of theſe dayes ſhall be expired and accompliſhed, then one power ſhall not deſtroy another to ſet himſelf in power to rule over his fellow creatures, no but that power ſhall deſtroy all powers beſides my ſelfe, as honour and riches ſhall be deſtroyed, and ſo the root deſtroyed, that *I* the Lord of hoſt may be *all and in all.*

And the word of the Lord came again ſaying, behold, and lo I ſaw men and women runnnig together, and every one ſaid, ſave my god, ſave my god: as if men and women had each of them a god, which god muſt now be deſtroyed, and I looked to ſee what their gods were that there was ſuch running up and down to ſave them, and loe, I ſaw one company, and their gods were gold and ſilver, but this god was deſtroyed; and another company made houſes, and another made their lands, but theſe gods I ſaw deſtroyed; another made their pride and honour, but theſe gods were deſtroyed alſo; and ſo one after another they were all deſtroyed, even all thoſe things which men and women have run a whoring after muſt be deſtroyed and brought to nothing: and I ſaid, Lord, what meaneth the people to call theſe their gods? and my excellent majeſtie at whoſe bright appearing all things beſides himſelf muſt be deſtroyed, who will now ſuddenly appear to make men weep and houl for the miſeries that are now a coming upon them, ſaid on this manner as followeth, they call theſe their gods becauſe they have ſet their hearts more upon theſe things then upon me and have with all eagerneſſe run after theſe things; but I at my appearing deſtroys them all, and ſo will take from earthly creatures thoſe things wherein they have put moſt truſt and confidence in, and will deſtroy them in their ſight, even their gods of ſilver and gold, and will make them throw away their pictures.

And again the word of the Lord ſaid, behold, and loe I ſaw a company of men with their hands upon their loynes, weeping and wayling, crying out for help: and I ſaid, Lord what meaneth theſe to be ſo feeble and to ſtand as they do crying for help? and

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my eternal God ſaid, theſe men repreſent all my enemies, and all my Saints enemies,& as they ſtand with their hands on their loines crying for help, itſhowes that I the *Lord* of hoſt have ſtricken them with fear and terror, even I have taken their ſtrength from them, and they ſhall become as weak as water,even ſo weak that one ſhall ſlay a 100.and a 100. ſlay 10000. for all their ſtrength was taken from them:ſo that I am confident I.wil make nothing to ſlay 1000 if it doth pleaſe God to bring his enemies in ſuch a condition: which propheſie I look to ſee fulfilled in the year of redemtion of the creation from bondage, which wil be a year of *Jubilee*,and this *Jubilee* is at hand; for I the *Lord* of hoſt comes, and wil not tarry, but will ariſe like a man of war,tearing and devouring in ſunder al my enemies, and wil conſum them by the breath of my noſtrils, & they ſhal not be able to ſtand: for I will tread & trample on them in the fierceneſs of my wrath,& wil make them come bowing down to the ſoals of the feet ofmy ſaints,& wil give the ſtrength,&glory, & honor to my Saints,and they ſhal rejoice and ſing for ever & ever.

And the word of the Lord came again ſaying, behold what doſt thou now ſee? and Io I beheld a woman glorioufly arrayed with a *Scepter* in her hand, and ſhe had a maid to wait upon her: and I ſaid *Lord*, what meaneth this? and my God the moſt high *Jehovah*, anſwered me and ſaid, this woman repreſents the ſons and daughters of *Sion*, and as you ſaw her with a Scepter in her hand, it denotes unto you that ſhe hath power and ſtrength over all her enemies,and ſo is a conqueror over them all, and ſo hath them in ſubjection, be her enemies great or ſmall, more or leſs, ſo then the time is now a comming that Sion ſhal rejoyce and be glad, and ſhall ſing for joy of heart when her enemies ſhall ſtand a far off and weep for bitterneſſe of ſpirit, and as you ſaw her glorioufly arrayed, it ſhewes that the ſons and daughters of *Sion* ſhall have of the beſt, they ſhall eat and drink of the beſt, and wear of the beſt: not that they ſhall have the others (which are thoſe whom God in love doth not make out himſelf unto) in bondage & ſlavery, and ſo deprive them of the outward creatures, no,but they ſhal have the uſe of the creation,as to have their fil with food and al neceſſaries belonging to the body: ſo they ſhal in this ſenſe be their ſervants, as is ſhewed by the maid waiting on the woman.

And preſently after, I ſaw one in glory with an army following him, and he cut down his enemies a pace, and left none to oppoſe him,and of a ſudden I ſaw all his enemies deſtroyed, for this form

of glory is the mighty God that is now riſen to take vengeance on his enemies and to make them his foot-ſtool, and his armies are his miniſtring ſpirits, by which he will confound all the glory, honour, and ſtrength of men, yea even bring to nothing all the glory and powers of all fleſhly powers how high ſoever they be lifted up, for alas poor fleſh what art thou now in my hands? I am now riſen to judge thee, to burn thee up, and ſo to bring thy fleſh to nothing, yea I will not leave thee root or branch, for there ſhall not be ſon or nephew, but I, even I the mighty *Jehovah* will make a ſhort worke, for I will work, and who art thou that ſhall hinder me from doing my purpoſe? Therefore rejoyce and ſing for joy of heart, *for behold I come, even I thy king ô Sion, ſhout, ſhout and ſpare not; lift up thy voice like a trumpet, and ſay my God raignes, even thy holy King of Sion*: therefore ſing aloud, and let the high praiſes of God be in thy mouth and a ſharp two-edged ſword in thy hand, and ſo execute vengeance on them that know not me; bind their Kings and great men in fetters of Iron, and execute the doom that is written, even utter deſolation upon all the high and lofty ones, bring them to utter confuſion, that *theymay houl and weep*, becauſe they have made you even my choſen ones, to be in ſlavery to them, therefore rejoice ô ye daughters of *Sion*, and ſhout ô daughters of *Jeruſalem, for thy King cometh*, and he is meek and lowly, *riding upon an Aſs, and upon a Colt the foal of an Aſs*, ſing and rejoice for joy though ye be never ſo much deſpiſed, he, even I the King of glory coms *riding upon an Aſs*, even upon ſuch poor deſpiſed & harmleſs creatures, that are willing to bear any burdens that are laid upon them, even ſuch do I the King of glory delight to appear in, and not in high and lofty horſes, ſuch as are puffed up in their high conceits, having a form of godlineſs, and ſo runs from ſcripture to ſcripture, and by their fleſhly wiſdom would have it as they pleaſe; no, but even in ſuch do I come, that with a meek and quiet ſpirit have waited upon me: therefore ye meek and deſpiſed ones ſing and rejoyce, and go with joy, for behold I come, even I the Lord of hoſt, and all your enemies ſhall be your footſtool; for you ſhall now tread Sathan under your feet, and that by the ſtrength of I your almightineſs dwelling in you.

And again the word of the Lord ſaid, behold, and loe, I looked and I ſaw the appearance of ſeven hearts, and they did for a little while oppoſe one another, but at length they were ſtill and left off ſtriving one with the other and were all united together as one, and ſo became one. And I ſaid Lord, what meaneth theſe hearts to

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be thus joyned together of a ſudden? and my almightineſs, even the eternall God, by whom all Creatures were made, and by whom all creatures ſhall be brought to nothing, ſaid on this manner as followeth, theſe ſeven hearts repreſent my ſons and daughters that are now under ſeveral diſpenſations oppoſing one another in their judgments, one ſaying this is the way, another ſaying that is the way, and ſo by reaſon of their difference oppoſe one another, and it is out of a ſelf-iſh diſpoſition that rules in them, one would be fain eſteemed above another by reaſon of his knowledge in the ſcriptures, which knowledge I am now about to confound, and all their fleſhly knowledge, let them go under what notion ſoever, and for that way of baptiſme which is now practiſed and do hold communion with none but thoſe that are of their own judgements, but are bitter and envious againſt thoſe that are not of their way, judgeing and cenſuring them to be a people that ſlight I the Lord of hoſt, and ſo are not my beloved, and not thoſe whom I will have regard unto, but now in the day of my power, I will take away that ſtone of ſtumbling, I will break them and confound them, and ſo will make them to ſee that they make much of the ſhell when the kernel is gone, and will make them to know that thoſe whom they looked upon as not worthy to be called brethren, are the choice ſpouſe of I the Lord of hoſt, and ſo will turne unto the people a pure language, that may all ſerve me with one conſent, I wil even in ſuch a clear way make out my ſelf unto them, that they ſhal all ſee and know, and all ſpeak by my ſpirit.

And I ſaw in a viſion all manner of beaſts and kinds of creaturs, and I was commanded to ſlay and eat: notwithſtanding they were none of my own, and my excellent majeſtie the King of eternall glory ſaid, I will make all men know in a ſhort time that what they poſſeſs is not their own, but all their treaſurs are mine, *even I the Lord of hoſt will recover my wooll and my flax, even thoſe treaſurs which they have made uſe of, and I will take them from them, and will make them know that they ſhall now be for the uſe of my Saints, even for the uſe of thoſe whom they do moſt deſpiſe*; and if any ſay why do they take away my goods, as my corn and my wine, and my horſes, and my cattell? then ſhall even thoſe whom I draw up into my love and favour ſay, we have need of them, and we in the name of our creator take them for to make uſe of them, or *the Lord hath need of them*, and therefore we take them; and what will you ſay to this O you great men that have abundance? this priviledge is

and will in a more clearer manifestation made out whereby the Saints even poor dispised Sectaries shall see and know that all things are theirs, *whether it be Paul* or *Apollo*, or *Cephas*, *things present*, *or things to come*, *all things are yours*, *and you are Christs*, *and Christ is Gods*: here you may see that the Saints by being Christs sons have all things, yea the Apostle tels them that all things are theirs, *houl you therefore*, *for the rust of your Gold and silver* wil now rise up in judgement against you, and it shall now torment you, and vex you; even it will be such a terror to you, and you shall with speed throw it away, even I the Lord of host will make you throw away your Idols of gold & of silver, and hide your selves for fear of me, for whatsoever is in the shambles take and eat, for the earth is the Lords, and the fulness thereof; all the earth is mine, even mine it is, and all the cattel of the field, therefore slay and eat, and have all things common, as my saints at the appearing of me in flesh had, and therefore be contented, O you rich men, to give up, lest I smite you with a curse; for behold I come and will make my saints breake bread from house to house, as formerly they did; and will make them for to have comunion, and all things common; so that they shall not say this is mine, or that is mine; but I will destroy this, and so I will destroy all self in them, and they shall now live in the pure enjoyment of I the Lord of host, *breaking bread with singleness of heart from house to house*: so that my sons and daughters shall live in more union then they do now, for now they are readie to cut and destroy one another for a little silver, which shal now perish and be accounted as nothing: even *I* wil make all sorts of men freely give away that they have, and be contented to have nothing but what they shall have need of from day to day; for I wil make love and union to encrease, that the whole earth shall be a treasure for all, and not for some; so that according as they are in want, they shal have one shal have a special care over another; for the emnity being taken away, and the curse removed from off the earth, self-love shal cease, and universal love shall flow in, and then righteousnes shal look down from heaven, and spring out of the earth; and there will be no complaining in our streets, as there is now, crying out for *bread*, *bread*, *for the Lords sake*; no, but this noise shall cease, and the saying of *James* come more into their minds: thatthey shall now not think it enough to say, *be ye warmed*, and so give the poor nothing, but only pitty them and feed them with words, but they shal now say, *come in*, *eat and drink with us*, *for you are the work of the Lord*, *and*

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what we have now you may freely take, for the Lord of hoſt hath now made bare his holy armes, and all the earth ſhall ſee the ſalvation of God, and all ſhall now know and ſee that the Lord hath redeemed the creation from bondage into the liberty of the ſons of God; all men ſhall be freed from the Bondage and ſlavery they now are under, and ſhall now begin to ſee and know that it is a ſin to have reſpect to one in glorious apparel, and ſay, *pray Sir come you and ſit up here*, when you ſay to one in poor cloathes, *ſit thou at our foot ſtool*, for I the Lord of hoſt will make you all know now that you are all of one blood, and ſo are all now fellow creatures, and that I have as much reſpect to one in poor cloths, as to one in gay ones; and that I will make you know that its your duty for to love one another, even your enemies; for if you fulfil the royal law according to Scripture, *thou ſhalt love thy neighbour as thy ſelf*; which is not for the preſent, who art thou that hath fulfilled this Scripture that can ſay and thy conſcience not accuſe thee to thy face, that thou doth love thy neighbor as thy ſelf? but rather thy conſcience will tel thee, that thou doſt not love thy neighbor as thy ſelf; for if thou didſt, thou wouldſt not let thy neighbour be in want, but would have as much care of him as thy ſelf; if thou haſt roſt-meat, to let him have roſt-meat; and in ſo doing thou will fulfil this Scripture: therefore yea that do plead for Scripture ſo much, and make ſo gallant a ſhow of religion as you do, conſider the Scriptures aforementioned, and you ſhall ſee that you live far ſhort of fulfilling the Scripture: *for what ſoever you would that men ſhould do unto you, even ſo do thou unto them, for this is the Law and the Prophets*: wouldſt thou have men to love you and do you good? if thou wouldſt then thou muſt love them and do them good: but indeed you will ſay, why ſhould I love them, they are of a ſtrange opinion: this is but the Devil in you for hating your fellow creatures, which muſt be deſtroyed and brought to nothing, that I the Lord of hoſt may be exalted; which will not be till I make my ſtrange work come to paſs, as to deſtroy all ſelf and private intreſt, of ſaying *this is mine*; and when this is done, then you will love your neighbour as your ſelf, and then you ſhall ſee and know with the Apoſtle, that *all things are lawful for you*, that is as the Apoſtle knew that he might do what he would do, and have what creatures he would have for food and rayment, in that they are all gods: ſo you ſhall now know that you may have the uſe of all, and ſee all to be yours, and that this is the work of God for to bring in univerſall love and freedome.

And

And the Lord ſaid behold, behold: what doſt thou ſee? loe I beheld, and there appeared a tree full of fruit; and the fruit, much like to *apples* one part of them, and the other part of them like unto *peares*, and I ſaid, Lord, what meaneth this tree? and the Lord ſaid, this tree doth repreſent Chriſt: that as thou ſeeſt fruit upon this tree, and it is very pleaſant to ſee to: even ſo is Jeſus Chriſt a tree of life that bears abundance of fruit, and as thou ſaweſt theſe men and women gather this fruit and eat them, and preſently there was new fruit in the room of that which was pulled off.

Theſe men and women re-preſent my ſons and daughters, who are alwayes a feeding on Jeſus Chriſt, and yet cannot make him to leave off bearing fruit: and as thou ſaweſt that theſe men and women that pulled and ate *did live for ever*, and were not to dy after it, doth ſhew that my ſons and daughters feeding on me the Lord of hoſt, *ſhall live for ever*: for as thou ſaweſt that this food was very pleaſant; even ſo am I the Lord of hoſt to thoſe that do delight in me.

And moreover this tree doth ſet forth the tree that is ſpoken of in the *Revelations*, to be a tree of life *that ſhall heal the nations*, for as thou did ſee this tree appear of a ſudden with fruit thereon: even ſo will I the Lord of life, that lives for evermore, appear in ſuch an hour, and at ſuch a time, when moſt men little think of me, to the deſtruction of them, and bringing of them to nothing, that ſo I may appear to be the life of thoſe that do now know me and enjoy me: for by my appearing will I make my ſelf manifeſt to be the food that every one muſt eat of: and that all other food, which is not of me, muſt be brought to nothing: for as I am ſet forth by a tree, ſo will I appear in power to the confounding of thoſe that feed not on me: and ſo will make waſt all their gods which they have to feed upon beſides me, and all and every one ſhall be brought to nothing, that I the Lord of hoſt may be all and in all, and ſo exalted above all, to which I ſay amen.

And preſently after this there appeared a garden full of flowers, as to my thinking, I ſaw them like roſes of all ſorts, and cornations, pinks, and all manner of flowers, and I ſaid, Lord, what doth theſe mean? and the Lord ſaid, theſe do repreſent abundance of joy, even the verities of joys which my ſons and daughters ſhall have, even they ſhall enjoy the moſt precious and moſt pleaſant jewells that are or can be; for they ſhall have the uſe of all things that are precious, and ſhall have the enjoyment of all the treaſurs

of

of the world, and nothing ſhall be unpleaſant to them, but every thing ſhall give a good ſmell, and ſhall be very pleaſant to them making of them to rejoyce, and ſing and ſet forth the praiſe of me the Lord of hoſt: for as theſe flowers did ſmel moſt ſweetly; even ſo, ſaith the Lord of hoſt, will I by my own power, make all things that appear now to be unſavory or unpleaſant, to give a moſt pleaſant ſmell, and as thou didſt ſee in this garden abundance of green herbes: theſe green herbes, doth ſet forth the flouriſhing conditions of my *Saints*, even of my ſons and daughters; how that they ſhall grow and flouriſh in diſpight of all their enemies, for their bones ſhall flouriſh as an herb, and as herbs be good for all ſorts of men and women, even ſo ſhall my ſons and daughters be good for all; and by their flouriſhing and growing up as calves in the ſtall, it ſhews that people that are now kept in bondage, even the meaner ſort, ſhall be by the flouriſhing condition of my ſons and daughters, reſtored from that ſlavery and bondage as they are now kept under by rich men, ſo as they cannot injoy the creatures of God ſo as to have their bellys full: even into ſuch a condition ſhall they be reſtored as that they ſhall now enjoy the good creatures of God, and ſhall have enough of the outward mercies, as for the back and belly *ſo that there ſhall be no complaining in the ſtreet.*

And preſently after this, there appeared one that was very glorious, and he had a cup in his hand, and it was full, and he gave it to men and to women for them to drink, and *I* ſaid, Lord, who doth this man repreſent? and what doth his cup ſignifie? and what is in this cup? and my excellent God the King of eternal glory ſaid, by this man, is ſhewed I the Lord of hoſt, and the cup doth repreſent, that I the *Lord* of hoſt have ſomething for to make men and women drink of: theſe men and women repreſent my ſons and daughters; and that which was in the cup, which the men and women drank of was wine; which holds forth thus much: that it is the pleaſure of me the Lord of hoſt, to give unto my ſons and daughters for to drink wine: for as much as wine is ſet forth to be a nouriſher and cheriſher of the nature of man, and as thou ſaweſt them that did drink of the wine which I gave them were merry, and did fall to ſinging and to dancing: even ſo by my pouring forth of my ſpirit, or my ſelf into my ſons and daughters, ſo as to make my ſelf manifeſt in a more clear diſcovery of my ſelf to them, as to make them ſee and know that I the God of love, and

peace,

peace, and glory, dwels in them, acts in them, and so doth all thin gs in them, and that I have taken them up for to be my dweling place, and habitation, and that nothing can hurt them or do them any harm without me: will ocasion them in like manner for to break forth and sing, and dance, *and leap for joy of heart*, being filled with new wine of the spirit: for put new wine into old bottels and they will burst if they have not vent, or else the old botties will spoyl the new wine: so I by filling my sons and daughters with my self, doth cause a spoyl first to be made in the old bottles, their body, and then afterwards doth cause them to bring forth my self, and so do my will: though it be the pleasure of me their king to act them in such a way as will prove the ruin of their good name, yet they must do it; for the wine of the spirit must have a vent, or else the body will break.

And the word of the *Lord* came unto me saying, behold, and lo I looked, and there appeared a man, and he had in his hand a sharp knife, and he ripped up the bellys of men and women, even of all sorts, under what religion soever they were termed to be: And I said, Lord, what is the meaning of this man that doth so as he doth. And the *Lord* said, this man represents me the *Lord* of host, and as thou did see him open them, it showes that I the Lord of host have a peircing eye to discern what is in them, and what they are, notwithstanding their outward professions, and outwardshows of holiness, yet I the God of gods see all their inward parts, and know their secret thoughts, and the private intents of their hearts, and how full of hypocrisie they are, dissembling with me and men, and how they make religion a cloak for to hide their knavery, even because they may the better cousen and cheat their fellow creatures, and keep them in bondage and slavery; and also from the enjoyments of the outward creation, which I have made for man, that they may have the use of them, of the outward creatures, and so live comforatbly by enjoying the fruits of the earth; *for the earth is the Lords and the fulness thereof*, and al things are mine even mine; therefore the crying of the poor, and the hypocrisie of all sorts of men, makes me make hast to declare that I the *Lord* of host am now coming to *judge the world with righteousness, and so to give them every one according to their deserts: but shall the son of man find faith on earth when he comes*? no, he shall not, for though I do declare my self by my servants the prophets, whom I stir up for to make out my self unto them; yet I find and do see; that amongst

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all ſorts of men there is but little faith, for to believe that I the Lord of hoſt am now ready to appear in power, and in glory, and in Majeſty, for to confound and bring to nothing al powers beſide my ſelf, and ſo to make bare my holy arm in al nations, and ſo to lay open all mens hearts, and make them ſee their folly for diſſembling with me: for as thou ſawſt them opened, and when they were opened to thy view, though before they ſeemed to be very white, yet even the moſt pureſt, eſpecially thoſe under the name of Presbyterians and Independents, who ſeemed very white, that is, they had very magilded outſides, as forms and ways of worſhips, as obſerving of the Sabbath, and being zealous for they way of worſhip, even ſo zealous, as to judge, cenſure, and condemn thoſe that were not of their opinion; yet notwithſtanding al this, their hearts are ful of hpyocriſie; ſhewed by the blackneſs that was within them, and ſo inſtead of ſerving me, and bringing glory to my name, they make uſe of religion to ſerve their own ends, being as covetous, and as proud, and as ful of ambition and cruelty as thoſe that make no profeſſion at al; and likwiſe the church called *the Anabaptiſts* are linked much in your name, more for to make a ſhew of religion, then to ſerve God, even I the God of gods, out of love, as is ſhowed by your harſh judgement and cenſureing thoſe that do out-ſtrip, or thoſe whom I the Lord of hoſt am pleaſed to take up higher then you; as ſuch as are deluded and deceived by fancies, and by the divel, as it doth appear by your cruel words and ſpeeches againſt them: therefore ſaith I the Lord of hoſt, who ſees your outward profeſſions, and knowes the ſecret thoughts and intents of your hearts, how that you do ſtrive for to exalt your ſelves, and ſo to make your ſelves great, and are ready for to diſſemble with me, the Lord of hoſt, as though you knew not any god at all; for diſſembling, and lying, and cheating that raignes amongſt you, and amongſt all ſorts of people, ye have hardned your hearts as if the Lord had ſpoken to you, and had told you that you ſhal never fal, and ſo you prompt your ſelves up in your ways, which I the Lord of hoſt muſt deſtroy, even your church ways, that ſo I may torment you, and purifie that blackneſs that remaines under your gilded profeſſions, and ſo draw you up unto me, even to a more neerneſs and oneneſs with me, that ſo lying and diſſembling may be taken away from you, and ſo make you deal plainly with God, and with your fellow creatures; and for the reſt even thoſe of the world, that have no knowledge of me, I muſt torment them, by deſtroying their gods,

and bringing of them to nothing: yet I muſt tel you, that they are in one manner not ſo much to be blamed as you; becauſe they know nothing; therefore I look that they ſhould perform nothing: but you that know ſomething, and profeſs me, and act and walk contrary to me, you are but diſſemblers and hypocrites at the beſt; for you know that you muſt love all men, and yet you hate all that differ from you in judgement, and ſo deſerve to be a little more tormented for diſſembling with your ſelves; I promiſe you you ſhal be tormented; and though the world and you be given to diſſembling and lying, and to eat and drink, and marry, and give one another in marriage, as the people of old did, it is but what our Saviour Jeſus Chriſt did propheſie ſhould be the condition of you in the laſt age; but as I the Lord of hoſt did forewarn my creatures, even man, and all creatures from deſtruction by my ſervant *Noah*, and made him a preacher of righteouſneſs, for to tel them that deſtruction was coming upon them, and that they for their wickedneſs muſt be deſtroyed: even ſo have *I* now, even I the Lord of hoſt, raiſed up a man, or two, or three, yea twenty, to teſtifie that I the Lord of hoſt wil ſhortly appeare, to confound and deſtroy all things by my ſelf, as *I* did in the days of *Noah*: for the wickedneſs of this generation doth ſurpaſs the wickedneſs of thoſe that were in thoſe days, but as my ſervant *Noah* was *mocked at, and laughed at*, and alſo derided for telling of them that *deſtruction was at hand*, even ſo it is my pleaſure now to ſend you a declaration, by one whom I have ſtirred up, and commanded him to put it in print, that you may ſee that I the Lord of hoſt wil come & confound you, and bring you to nothing, and deſtroy your gods, even your idols of *gold and ſilver*, & wil make you throw them away: but hang it ſay you, this is a deluſion, the divel is in him, & ſo hath filled him ful of fancies, and hath diſtracted his braines, & hath made him mad, and ſo wil rail againſt him, and revile and ſpeak all manner of evil againſt him: this I know you wil do, as they of old did unto my ſervant *Noah*: but remember that that day as *Noah* went into the ark which he builded, and all his family with him, and alſo all ſorts of creatures, even then I the Lord of hoſt did begin to poure out upon them the fierceneſs of my wrath, as I had told them by *Noah*, ſo you that mock, and laugh, and revile againſt my meſſengers now, & ſay the day of the Lord is not at hand as yet, for him to do ſuch things, (and therefore wil not conſider *for to relieve the poor, and let the oppreſſed go free, and ſo to breake the bands of wickedneſs*,

ednes lut wil ſtil perſiſt in the evil of your wayes: as if you had no warning at all; even for your own ſelves, when you think ſafty, and cry peace even then *ſudden deſtruction comes upon you, even when you little think of it*, as it did upon the world of old, and then wil *I* torment and plague you for deſpiſing my meſſengers and ſervants, and wil be a terror and a dread to you, and you ſhal houl and weep, and my ſervants *ſhall ſing and rejoyce for joy and gladneſs of heart*; for as *Noah* and all them that went in with him became one, and of one family, and all the creatures became one, as being in union and love one with another, even ſo wil I now make all creatures, eſpecially my ſons and daughters, for to eat and drink together, and ſo to be of one family, and of one houſhold, having all things common; and wil alſo make you that now revile them, be ſtil and ſilent, and in pain for doing ſo, and I wil make alſo all the creatures to be at love and peace one with the other, as they that were in *Noahs* Arke together, ſo that there ſhal be peace and union.

And the *Lord* ſaid, behold what I wil ſhew thee; and loe I looked, and there appeared a man, and he went up and down, gathering men together: and I ſaid, *Lord*, what meaneth this man to gather men together? and what men are theſe? and my eternall God ſaid, this man repreſents I the *Lord* of hoſt, gathering my people together: and I ſaid, Lord, what people? and my God ſaid, the Jewes, that I may bring them in to believe on my name, and ſo to make them come with *weeping and ſupplications*, and and make them know that they have peirced me, and ſo have not bin in my way as to ſee and know that Jeſus Chriſt their King and Saviour is already come, but their eies have bin blinded and hardened, ſo that they could not ſee as yet: but though they have fell, yet I the Lord of hoſt, wil graft them into the vine again, and they ſhal ſee and know that I have according to my promiſe ſent them a Saviour and a King already, whom they have crucified, and I wil now make them ſee and know that they have crucified the King of the Jewes in their own *Land*, for which cauſe I have diſperſed them, and made them to be a people ſcattered in all nations; and all people have had them at command, ſo that they have bin the *reproach of the heathen*, and all the heathen or aliens from me the Lord of hoſt, hath perſecuted them, and have ſhed their blood, But I will now even in the fulneſs of time open their eies, that they ſhall ſee and know, that they have crucified

Chriſt their King, whom all their prophets made mention of, and all their leviticall obſervations did typifie out: which King they ſhall now ſee was not to come at that time to deliver them from bondage of other nations, but ſhall now even at this time which is to come, ſee and know that all faces ſhall be made black with paleneſs, and a noiſe from amongſt them ſhall come forth, that the Lord hath founded *Sion*, and the poor of the people ſhall truſt in it; even *I* will make my people now come with ſinging, and with rejoycing, becauſe I have opened their eies, and have taken out their ſtony hearts, and *have given them hearts of fleſh*, even ſuch hearts, as they ſhall no longer denie that Jeſus their Saviour is come, but ſhall confeſs that he is come, and that they have crucified him; and ſo ſhall ſee that I have cauſed them to be in ſuch a condition as they are now in: for it was my good pleaſure that it ſhould be ſo; but now will I riſe, and will ſhow my power for to redeem them from this *Egyptian bondage* they are now in; even as *I* did appear *for their fathers of old, and did bring them from the land of Egypt by my mightie and ſtrong hand*, by my ſervant *Moſes*, whom I did ſtir up for that purpoſe: even ſo will I make my power ſeen in all nations, by ſtiring my ſervants up, and alſo by ſending them a leader for to lead them, as my ſons of old had, and as all Kings and great men fell that oppoſed them, even ſo will I make all for to fall and periſh, and become as weak as water, that ſo I may bring you into your own land again: and all thoſe that hinder you or riſe in armes againſt you, ſhall be *drowned* in my wrath and ſore diſpleaſure, even as *Pharoah of old was drowned in the red ſea*, ſo I will ſet me glory and honour, and will make you appear to be Kings and Conquerours, through me that love you; and ſo wil bring you into your one land with *joy and gladneſs*, and there will make you for to ly down in peace, and to be at reſt, when I will torment and trouble all nations that have fought againſt you, and they ſhall *weep, and houl, and cry out for ſorrow of heart*; but I will make you my Choſen ones, and alſo them whom I wil bring up with you, and have called them by my name, to come and go up to the height of *Sion*, *with everlaſting ſongs*, ſinging and rejoycing with abundance of joy, in that I have created *Jeruſalem* a joy, and her people a rejoycing: *for I will make a new Heaven, and a new earth, wherein righteouſneſs ſhall dwell*, for I wil make deſolation, and wil deſtroy all things that are now at the preſent, and *ſo will make all things new*; new in reſpect that I have gathered you out of all countries, and have

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once again brought you into your own land, *for to make you the joy, and the praiſe of the whole earth*; and the place and land where I wil in glory delight to dwel; and ſo wil make all your enemies come bowing and bending and ſubmit unto that hath and wil ſtil bring you in the everlaſting joy, where all is joy, and all ſhal be joy and peace; ſo that they ſhal bring (even your enemies) their treaſurs and riches, *and the fullneſs of the gentils ſhall be brought in: rejoyce and ſing, and ſhout O ye daughters of Jeruſalem; for behold, I will come, and will take all ſorrow from you, and ye ſhall ſee evill no more, and I will make all your enemies your foot-ſtool*; and all evil ſhal ceaſe from amongſt you, *and I will make the dayes of your mourning to end*, and ſo will make everlaſting joy to ſhew it ſelf, and you ſhal ſorrow no more: behold I come, even I that wil ſave you from all ſorrow, and from the cruelty of men, and wil make *bare my holy arm, and all the nations ſhall ſee the ſalvation of God*, even all people ſhal ſee and know that I have redeemed you, and ſaved you, *and have gathered you from among the heathen, and have brought you into your own land, there for to make you the praiſe of the whole earth*; and all the *glory of nations ſhall be brought into it*, even into that City, *where nothing but righteouſneſs ſhall dwell*, and all dogs, and ſorcerers, and whoſoever they be that have not right to the tree of life ſhal not enter into this City, even into this new *Jeruſalem, which ſhall be made the praiſe of the whole earth*; for this *Jeruſalem* conſiſteth of all the ſons and daughters of *Sion*, who ſhall be brought out of all countries, and out of all nations, into this land which I have choſen, for to make my ſelf a glorious name, and ſo to make my name a terror and a dread to all that come not into this City; for without are none but ſorcerers, and ſuch as makes a ly, as dogs and ſuch filthy creatures; for dogs are a moſt beaſtly creature, and ſeem to be a creature good for little, even here ſuch as are to be left out are compared to dogs; for all dogs are cruel and envious, and are ready to deſtroy themſelves by fighting one with another, and alſo their condition is, they alwayes are grumbling and ſnapping one at another, as ſtriving for maſtery; ſo are theſe people that are to be left out of this City, a people who have given themſelves over to rule and domineere over their fellow-creatures, and would have all in ſubjection to them, and they would be lords, and ſo would have their fellow-creatures in bondage to them, and keep them as ſervants and bond-men, even for to work and labour for them, when they themſelves have all the joy and pleaſure; but now, even upon ſuch dogs, that have riſen

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from *Cain* and *Nimrod* the mighty hunter, that have hunted, and also have catch their fellow-creatures in their snare, and so *Esau*-like, would have all in subjection to them, even upon such shall my hand fall very heavy, as for to plague them, and so to punish them, that I may make them know that my time is now at hand, for to give redemption to my creatures, especially to my sons and daughters, whom ye Esaus, and great men, have kept in bondage and slavery, and so to make them a joy and rejoicing, *singing for joy and gladnes of heart*, where ye *Esaus* brood that have a long time raigned over them, shall be trodden as straw under foot, and be fit for nothing but to be left without, even without my joy and love, because of your sorceries, because of your estrangnes from me; counting all your pleasurs and happines to be in things here below even in outward substance, treasuring up gold and silver, which hath bewitched you from the truth, and would not let you hear that the best and cheifest commandement is, *for to sell and give to the poor*, but when this hath buzzed in your eares, and your own conscience accusing you for it, you have like the young man in the Gospel, as you call it, which fain would go to heaven, and so have rest, but loth to fulfil our Saviours command; *sell that which thou hast and give to the poor, and so thou shalt have treasure in heaven*, as if my son Christ had said, do not you think that by observing a little outward way of worship, and so walking on in formes, and making an outward profession of religion, having a *forme of godlines*, that you shal enter into my rest, not knowing that you are bewitch from me, in that you make so much of an outward estate, as of houses, and lands, and also of gold, and silver, wherein you put more trust and confidence then in me; therefore it is but just for me the Lord of host to deal, or to give you such a hard lesson for you to learn, *sell all thou hast and give to the poor*, for they have need of it, even of my mony, &, houses and lands; which if you do not, you are like to incur my sore displeasure, and so to be deprived of my rest, for not submitting to this my command; which is one of the greatest commandements, *as that thou shalt love thy neighbour as thy self*: but O thou proud *Esau*, and haughty *Lucifer*, *that exalts thy self above thy fellow-Creatures*, what saies thou to this? do I command thee for to sel that which thou hast and give to the poor? and thou instead of doing so, dost quite contrary, even the oppress them, and cousen and cheat them, and bring them before the judgement-seat haling them to prisons, do you think for this that I will be as,

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wel pleaſed with you as if you had done what I commanded you to do; *ſell that which thou haſt and thou ſhalt have treaſure in heaven?* which if thou doſt not, I will ſhut thee out of my love and favour, and ſo thou ſhall not enter into the citty wherein my glory ſhall be manifeſted, and made for to out-ſhine all the glory of the world, becauſe thou art diſobedient to me, and wilt not love thy neighbour as thy ſelf, according as I have commanded thee to do, but doſt ſtill perſiſt in hording up of corn, and mony, and all the beſt of the things of the world for thy own private uſe, and ſo will not give to the poor, but doth count thy honour for to have abundance of the riches of this world, and wil live very gallantly, & go in the beſt, and eat of the beſt, when thy fellow-creatures have none of the worſt, whom I love as well as you; but O! thou proud *Eſau that exalts thy ſelf above thy fellow-creatures*, I wil reaſon with you, how or wherein doſt thou fulfil my wil? I commanded thee, for *to ſell that thou haſt*, and give away, but that thou haſt not, done: thou wilt have houſes and lands of thy own, and gold and ſilver in bags and cheſts, when others have none; and wil not if you hear one of your fellow-creatures cry *for the Lord ſake give me ſomething*, you wil turn your eares from the crying of the poor, and wil tela ly too, and ſay, *you have nothing*, when you have ſomething; though they asked in my name, yet you wil not give; though I command thee for to *give all that thou haſt*; but thou wilt make a ly to ſave that which I have commanded thee, even all you that have abundance: to give unto thy fellow-creatures: for lyers are and ſhal be without: and again *how doſt thou love thy neighbour as thy ſelf*, when thou eateſt of the beſt, and drinks of the beſt, and wears of the beſt, and lives at eaſe, freeing your ſelves from hard labour, which thy poor neighbours are made for your cruelty over them to undergo? therefore conſider this, leſt I take you away from your own pleaſures, as you cal it, from eating of the beſt, and drinking and wearing of the beſt, and inſtead of it, give you ragges to put on, and the worſt for you to eat and drink, even curſe your dainty things, and make all things become gall and worm-wood; becauſe you break this commandement of mine: *love thy neighbour as well as thy ſelf*: which if you did fulfil, which is my pleaſure you ſhould; then would you give to your poor neighbours ſuch things as your ſelves have: if you your ſelves have roſt-meat, then would you give them roſt-meat, or ſee that they have roſt-meat; if you your ſelves have good drink, then would

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you ſee that they ſhould not drink water, but have good drink: if you your ſelves have good cloaths, then would you ſee that they ſhould have good cloaths, and ſo would not let them go naked; but would be like my ſervant *Job*, *give bread to the hungry, and clothes to the naked*; if you your ſelves have eaſe and reſt from labour, then you would not ſee them labour like horſes, and take no pitty of them; neither would you then give your ſelves over to be ſo cruell and hard hearted, as to make ſlaves of your fellow creatures, whom I command you to love as wel as your ſelves: but here you may ſee how you ſlight me, and how little you regard me; inſtead of doing what you ſhould do, you do that you ſhould not: I command you *for to love your neighbour*, and inſtead of my command, you hate your neighbour: but do you think this may ſerve my turn, or that I wil be pleaſed for you to do ſo as you do? no, I wil not be pleaſed with you, unleſs you fulfil my commandements, *as to love thy neighbour as well as thy ſelf*: which if you did, you would not hate them: but you may ſay, they are my enemies, and ſhal I love them as wel as my ſelf? though they are your enemies, it is my pleaſure that you ſhould love them as wel as your ſelf: *love your enemies*, ſaith my ſon Chriſt, *bleſs them, and pray for them; that you may ſhew your ſelves to be like my father which is in heaven*: but if you do not love your enemies, neither your neighbour, it ſhewes that you do not fulfil my command; neither are you like me, who loves all, *and cauſes my rain to rain on the unjuſt as well as on the juſt*: but you cannot abide to hear of theſe things; to let your neighbours be as your ſelves; by reaſon of that *proud fleſh*, that rules and domineers in you, as to make you think better of your ſelves then you are; *Eſau*-like ruling and domineering over *Iacob*, but I will cut you ſhort, and wil make you, notwithſtanding you go to Church, and here Sermons and have your children baptized, as you call it, and obſerve Sunday; that you have diſobeyed my voice, and have not walked humbly with mee; and ſo you are no other but ſorcerers, ſuch as muſt not come into my place where I will make my name known more then in any place, which ſhall be *Jeruſalem the citty of the living King*; whether I will gather my ſons and daughters out of all countries, to go thither and you that have *loved to make a ly ſhall be ſhut out even with dogs and ſorcerers*, and ſo having no right to the tree of life muſt not enter into the citty: but they that have right to the tree of life, ſhall enter in, even into my reſt and joys, for the Jeruſalem which I have built,

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and wil gather my ſons and daughters thither for to be the place which I have appointed to *be the glory of the earth*; and all the nations of the earth, even the great men, as wel as Kings, and nobles, and others, that heap up corn and money, they ſhal bring their treaſures and jewels thither, and I wil make them to rejoyce in me, and I wil joy over them and rejoyce *in the midſt of them*; *I will be their God, and they ſhall be my people, even my choſen and peculiar ones*, in whom I have delighted to dwel, and wil dwel; and make them to be ful of joy and glory, even the glory of all the world; and all the world ſhal become ſubject to me I the Lord of hoſt in my people, in my bride and ſpouſe and choſen peculair ones, in whom I wil manifeſt my ſelf to be a God of power dwelling in them, and they ſhal dwel in me, and they ſhal know that I the Lord of hoſt dwel in them, and wil make them to be a terror and a dread to all people, and all people that ſhal hear of my infinite goodneſs, which I wil manifeſt to them, ſhal even *weep and boul, and knaw their tongues for pain and anguiſh*, which ſhal fal upon them, being ſenſible of that joy, pleaſure, delight and glory of that love and favour which I wil make out to my choſen & peculier ones, and nothing ſhal more torment them then the ſeeing and beholding my almightineſſe ruling in them, making others to be as nothing in compariſon of them, this I ſay ſhal torment you, even you O proud and ſtout ones, that are loth to be pulled out of your throns of glory, as to be deprived of that ſelf & fleſhly ruling power which in you, but though thou art to be deprived of it, yet thou ſhalt even of a ſudden, yea in an hour when thou art ready to cry peace, peace, and ſo to flatter thy ſelf in thy own fleſhly pampe, to ſtrive after riches and honour, and ſo to get thy ſelf a great name: as when you have a bundance of oxen and cowes, and two or three Farmes and perhaps buſhels of money keeping poor creatures under you, even thy fellow creatures; thus crying peace, and ſee no likelyneſs of a change, thou wilt not be mindful of what I ſend unto you: but wil make ſlight of this buſineſſe; not remembring Paules expreſſions, *when you cry peace, peace, behold ſudden deſtruction is upon you*: even a conſumption to all your outward glory, for a *fire is kindling* from me the Lord of hoſt, which ſhal enter into you, and burn you, until all things are according to my wil and pleaſure; for this fire is my ſpirit, which ſhal burn up all your fleſhly pompe, and riches, and houſes, and ſhal bereave you of all your gods, even your gods of gold and ſilver, and

of worſhips, and houſes, and lands, which you have made Iodls of: even I the Lord of hoſt wil conſume your glory, and honour, and wil lay it to the duſt; and thou ſelf-intereſt that ſaies this is mine, and that is mine, ſhal utterly be conſumed by my bright appearing, and I wil make you throw away your idols of gold, and ſilver, and alſo your lands, which now you poſſeſs, and your oxen, and horſes, and all things, I wil make you ſay they are the *all of all things*, even mine the eternal God, and ſo ſay to your fellow creatures whom now we have made ſlaves of, we have nothing of our own, for if this be not ſufficient warrant or meſſage for to make you relieve the *widdow and the fatherleſs*, and ſo diſperſe abroad, telling of them it is yours and not mine; I wil come with a far greater torment, and will appear in ſuch fury, that I will make you think that you ſee the devil ſtanding by you at all times tormenting you, and plaguing you, becauſe you do not give up: therefore give up before I deſtroy you in my wrath and fury, for I am now riſen to cal all my ſtewards to an account, even you mighty ones unto whom I have lent much; but finding of you to be very cruel to your fellow-creatures, and that you have not dealt faithfully with them, I come to judge you, and to cal you to an account; for your wickedneſs is ſo often in my eares, that I can ſtay no longer: therefore I paſs this ſentence againſt you, O rich men; that I wil utterly deſtroy you, and bring you to nothing, yea I wil torment you day and night, that ſo I may make you know that the laſt dayes are now at hand, which my ſervant Paul ſpake of, even the day is now at hand, *that they that are married, ſhall be as if they were not, and they that uſe the world as if they uſed it not*: why ſo, as if you ſhould ſay; the ſame Apoſtle gives a reaſon; for ſayes he, *the faſhion of this world paſſeth away*: O you rich men, leave off hording of gold and ſilver, leaſt the ruſt and canker riſes in your conſcience, and ſo makes you hang or drown your ſelves, and ſo you run your ſelves into a pit of miſery, even into hell, for the married ſhal be as if they were unmarried; that is, I by my bright appearing wil ſo powerfully manifeſt my ſelf, that I wil be a ſharpe two edged ſword, cutting and devouring in ſunder all the waies that have bin acted contrary to me that is now on foot: for I wil gather my own together from the power of their enemies, that if any of mine, whether man or woman, be joined together to one, that is, of my flock, nor wil have no heed to my voice, if it be a man, he may freely leave his wife; if a woman ſhe may freely leave her husband

hand, and in my ſight do it lawfully, becauſe the time is now at hand that thoſe that are married are as if they were unmarried. & I for this end and purpoſe, even I the Lord of hoſt wil have it to be ſo: that I may *ſeperate the juſt and unjuſt*, that I may gather my ſons and daughters out from amongſt their hateful enemies, and bring them into their own countrie; which ſhal be the Jeruſalem that now lies waſt: but it ſhal be inhabited once again, and made to be the praiſe of the whole earth: therefore flee every one of you out of *Babylon*, for her judgements are great and reaches to the skies; and go you up into your own countrie, and there declare the praiſes of God: firſt I would have my people go out of Babylon, which if they do, they muſt not tarry here, or in any place wherein I do not appear for to ſpeak to them: but come you my ſons and daughters out of Babylon, your captivity, and bondage, and come with me out of this confuſion, and out of theſe falſe waies and governments, and formes of worſhips: for I muſt pour out my judgement upon them all, and I wil plague all them that wil hinder you from doing my wil, as to keep you that you ſhal not come from them, even every thing that they have ſhal be a divel to them, eſpecially to thoſe that do not give up and ſay to their poor fellow-creatures, theſe oxen, and cowes, horſes, bread, wine, corn, cloath, and all things are yours, as wel as mine, but when I have brought you out from amongſt them, even into your own countrie, then you ſhal be at reſt; for it is *Sion*, the place that I have choſen to dwel in, and wil dwel in, even in you O Sion, whom I will by my ſtrong hand bring back into your own land, even you Jews which at the preſent ſeems to be a people ſcattered and peeled amongſt other people, even you wil I bring, with the fulneſs of the Gentiles; and wil make you rejoyce, and ſing, and leap for joy, for the Lord, the king, *the holy one of Iſrael is in thee*, even in every one of you, *and none of you ſhall ſee evill any more*; O what a bundance of joy wil here be! O you Jews naturall, that have a long time bin ſtrangers, but are now called in, and grafted into the true vine again, and for you alſo that are gentils by name, but are taken up with the love and favour of God, even I the mightie Iehovah, for you ſhall be both of you united together, and be but one body and ſpouſe of the King of glory: from whom I the King of glory have wiped away all evil, and you *ſhall ſee ſorrow no more*; but ſhal rejoyce in me, *as a bride doth in the bridegroom*, and ſo alſo will I rejoice in you, as my wife and Bride and thee only in whom I do de-

light to dwel, when others shal be tormented and grieved with my sore displeasure, and with that work, I am about for to make them do: which is for to make the riches which they have made gods of, become devils to torment them that they may remember the words of *Paul, the time is coming that they shall use the world as if they used it not*: but O you rich ones, how do you do at this saying, *you must use the world as if you used it not?* which if you did, you would not do as now you do, lay up treasures for the rust and canker to get at, to be a witness against you, or for you; to lay up great store of riches, is to use the world as if you would never part from it, or as if that should never be taken from you, which I tel you, it must be taken from you, and you also made to throw away your gods of gold and silver, and also all other things, as to claim no right to them more then another man; in so doing you may be said *to use the world as if you used it not*, and not while you do so, wil this saying be fulfilled which shal surely come to pass, *for the fashion of this world passeth away*, but how may it be said, *that the fashion of this world* goeth away? the fashion of this world passeth away when that which was once in high esteem goeth out, and instead thereof there cometh a thing that is in opposition of what was before; that which was highly esteemed of before, now grows out of date, and that which was not before comes now in, the fashion of this world hath bin in whole and in generall amongst all sorts of men under what notion of religion soever, to get riches and strive after them with all eagerness, as may be thereby thinking to get in estimation of the world, and so to be in great esteem among the rich ones of the earth, and also *the fashion of this world* hath bin to ly, couzen, and cheat, and also to make war one with another, one fighting against the other, with all might and strength, and only through a self and private interest, which hath occasioned so much blood to be spilt, and also hath occasioned many poor creatures to starve for want of food, and others have bin driven to extream poverty, as to steal for something whereby to keep life in the body, and all this hath bin done by the pleasure of my own self, even I the Lord of hosts, who hath and wil suffer the things of my appointment to run their own course, until they come to their end, but now these things being allmost at an end, the word must become new, new in respect of what is now a coming on the world, that as the world hath formerly strived after, shal now become lothsome and abominable & most men shal see & know it to be so,

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for riches ſhal now be a hook which ſhall be readie to choak, thoſe that have them, and ſo they ſhall ſee their folly in laying up treaſurs for they know not who; for what treaſurs ſoever, or how much ſoever they be, muſt now be brought out; for the day of the Lord is at hand, which will conſume all things beſides himſelf, and ſo wil make that a plague which formerly hath bin the joy and delight of moſt men, even of all men: for *former things are paſſed away, and all things muſt become new*, for this Ieruſalem mentioned ſo often in ſcripture, muſt now be eſtabliſhed above the hils and mountains, which formerly hath bin kept under by the power of man, *but the world paſſeth away*, gold and ſilver that hath bin made gods of, wil now be as plenty as it was in *Solomons* daies, and as there were no beggers in Iſrael, ſo now there ſhal be none to beg any more; for former things are paſſed away, the ſaying this is mine, and this is mine, ſhal not long continue; but at the end there ſhal be a change, which ſhal be very ſuddenly, to the amazement of all world-lings, and thoſe that make riches their god, for theſe things go out of date, for now the time is at hand that we ſhall follow the practiſe of the Apoſtles, and ſo ſhal hear them preach, *and to break bread from houſe to houſe with ſingleneſs of heart*, and ſo ſhal not ſo much look to our ſelves, as to let others be neglected, no, but we ſhal ſee to others, that they ſhal be in no want, and ſo ſhal have no want of any thing, which if we do, then ſhal we not only talke of *denying our ſelves*, but we ſhall wholy deny our ſelves, and ſhal not ſeek our own good, our own I ſay, and not another, but with all willingneſs ſeek the good of others, as being fellow-creatures, and all of one blood, made of one and the ſame mettal; then ſhal wars and contention ceaſe, and nothing but love grow and increaſe, and ſpring forth in abundance; for I the Lord of hoſt wil make all my enemies to ly down and be at reſt one with the other, ſo that they ſhal ly like a lamb and a ſheep together; and as for bears and wolves, they ſhal be taken away, that there may be no devouring, but there may be perfect peace, and love one with another; for though I do gather my Saints out of all nations to go to one place, even to Jeruſalem, ſo that they ſhal be freed from their cruel enemies, yet wil I alſo make ſuch a work in all the earth, that oppreſſion ſhal ceaſe amongſt them; even thoſe that are not brought into my love and favour, ſhal live and be quiet one with the other, and ſhal have all things common; but for my Saints, which have right to the tree of life, and ſo enter

ter in through the gates into the citty, ſhal not be twain but ſhal be all one, *both of one heart and one minde*; for I the Lord of hoſt, wil preach to them, and they ſhal hear me preach, and ſhal learn know of me, even ſo much, that they ſhal ſee and know that they poſſeſs all things, and enjoy all things, and ſo have all things at command; for this tree of life is my ſelf, which if a man eats of, *he ſhall live for ever*, and alſo this tree of life, is in the City; which City may be taken two waies, either myſtical, or literal, myſtically, the Saints makes one City, literally, it is the Jeruſalem where my ſons and daughters ſhal be gathered together; the gates of this City is my power, which all muſt be indued with before they can enter into it: for the tree of life is my ſelf, which will be there for ever, keeping of them, my ſons and daughters alwaies in a continual ſupply, ſo that they ſhal have no want of any thing, but *the riches of the Gentils* ſhal be brought into this City, even into this new Ieruſalem, whoſe children ſhal be all righteous, and nothing but righteouſneſs ſhal dwel there, nothing but the pure & choſen veſſels of my love ſhal be there even with ſinging, & dancing ſhal they come thither, and leaping for joy, for the Lord hath founded Sion, and the poor of the people ſhal truſt in it: *O Sion ſhout, ſhout and ſing for joy, for all people ſhall tremble and quake for fear of thee*, even for fear of thy moſt excellent King, I the mighty Iehovah that dwels in thee, and I wil make thee to be famous, and thee to be deſired far among all people; this word ſhout, ſhewes abundance of joy, joy unſpeakable in thee, ſhout and be glad, nothing but rejoyce and ſing: let ſorrow and ſighing, and whatſoever hath formerly troubled thee, be now turned into joy and gladneſs; I tel thee, that thou ſhalt be made the praiſe of the whole earth; even thou (O Sion) that hath bin ſcattered and driven into all nations, here and there one, but now I have founded Sion, even thee, O Sion, wherein I do delight to dwel, and will bring thee into my own place, even into a Canaan of reſt, from all thy hateful enemies; ſo that thou ſhalt no longer be here and thereon, no, but I wil bring you all together, both Iews and Gentiles, and I wil make you to be both one, rejoycing in you, and wil be married to you, and you ſhal be my ſpouſe, and my wife, who ſhal alwaies be feeding on the tree of life; and ſo I wil make you live for ever: for all my joy and delight ſhal be in you, and I wil be your *tower, and rock, and wals, and ſalvation* for you; and in that day you ſhal ſay, *we have a ſtrong City*; *ſalvation will God appoint for wals and bulwarks*; even a free univerſal liberty from all ſorts of enemies

enemies both within and without, and nothing but joy and love all being knit together in love, rejoycingin love.heaving ſo ſtrong a City, and all manner of precious things being there, even ſuch a City and place for delight, that there ſhal be none like it in the world; for nothing but joy wil I give you, and wil make you for to rejoyce in me your King of glory, and you ſhal be as ſo many Kings and Princes that ſhal reigne here on earth, every one of you no leſs then a King, that ſhal have all nations in ſubjection to you, by my mighty power which I wil manifeſt in you, I wil make you to break the nations in peices *like potters veſſels*, even into, ſhivers ſhalt thou daſh all thine enemies, whether they be Turk or: Pope, or any other Countries, for all ſhal become as weak as water; & I in the midſt of you wil ſhew my ſelf to be ſtrong and powerful; even ſo ſtrong, that I wil make all nations to be ſilent, and ſit ſtil, and let you alone, and inſtead of making wars againſt you, they *ſhall beat their ſwords, and ſpears, and their weapons of war into pruning hooks, and the nations ſhall not learn war any more*; but I wil make them ſay, *come let us go up to Sion, and they will teach us their waies* O what a bundance of glory wil *I* give unto thee O *Sion*, that nations far and near ſhal come up to thee to be taught of thee; and indeed they ſhall have great need, for I wil empty all other teachings of men, and all ſhal be barren, ſo that there ſhal be no perfect reſt but to thoſe that come to Sion, where *I* the *L*ord of hoſt wil be the a lone teacher, *and wil make them all to know me, even from the leaſt to the greateſt*; not only know me, and cal me God, becauſe of my power being ſeen, in that I have made the heavens and the earth, for this knowledge of me all men have, yet they are ignorant of what I am; which my people that dwel in Sion ſhal know; they ſhal ſee me in my glory, and know me what and where I be, they ſhal ſee me every where, and know that I am in every thing, and that the whole world is but a garment to cover me from the viſible ſight of men: and thus wil *I* appear in my people, gathering them together, where I wil manifeſt my ſelf unto them, and raiſe them from the dead, even all Iſrael from this death of ſin and corcuption; and wil make them to be partakers of the ſecond reſurrection, *on which the firſt death ſhall have no power*; and ſo all Iſrael, even the whole houſe of Iſrael, ſhal be gathered together in *righteouſneſs and in truth*, and they ſhal glory and rejoyce in me, even in mount Sion; yea even the place where my ſon Jeſus was transfigured and changed, ſo that his raiment became white and gliſtering,

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and the two Apoſtles ſeeing of him in this condition, ſaid *it is good to be here; for* the glory that was ſeen there, which was but a reſemblance of my gathering my people to Sion, and ſo making them to be as one, and when I had ſo gathered them together in the laſt daies, there to make my glory ſhine in a more luſtrious and glorious manner then ever I did when my ſon Jeſus was on the earth, for his being transfigured and ſhining ſo bright, ſhews forth abundance of light and glory that ſhal be manifeſted to you now in theſe laſt daies; for as ſoon as he was in garments that were white and glitſtering, it ſhewes that I wil appear to be a light, and a more excellent light to you then yet I have bin, for the glory was ſo great at the transfiguration of my ſon, that made his diſciples *ſay, it was good for them to be there:* even ſo ſhal my appearing in you and glathreing of you together, ſhining in you, and among you in ſo glorious a manner, rocking you a ſleep in my glory, ſhal make you ſay *it is good for us to be here,* even in this place where it is thy pleaſure we ſhal be; for here ſhal we be in the ſame condition as the two diſciples were in; for at the transfiguring of thy ſelf, made them to ſay, *it was good for to be here,* by reaſon of the more tranſcendent glory they ſaw far more then they did before, notwithſtanding they had a long time bin in Jeſus his companie; ſo that notwithſtanding thoſe glorious diſcoveries which you have had of me, and thoſe glorious breakings forth of light which hath bin among you, wil appear to be nothing in compariſon of that light and glory you ſhal have when you are taken apart from the people, as the two Apoſtles were had in the mount, even then ſhalt thou ſee a more glorious diſcovery of me, when thou art taken wholy out of Babylon, and wholy from all thy enemies, and brought up into the mount even into Jeruſalem the place which I wil adorne with all manner of precious things; *as jewels of gold, and pearles and precious, ſtones of all ſorts:* and I wil change theſe glimpes of light and glory which thou now haſt, and theſe little ſparkes of light, into a full and perfect view, wherein thou maiſt ſee clearly my light and glory, and ſo theſe ſparkes become coales of fire that ſhall appear in a more fuller manner to thee then ever they did before; which wil be in ſuch an extraordinary manner that al things elſe ſhal become nothing in compariſon of this glory which I wil now make you to ſee.

And whereas Jeſus was transfigured before his two diſciples, and they ſaw him in glory, and he was not alone in this condition but they

they did see *Moses and Elias talking with him*, this is a mistery which shewes, that I the Lord of host appearing in my bright and glorious dispensations, which wil now be, I shal appear alone; but as Moses and Elias was with Christ when he was transfigured, even so shal Moses and Elias now be with me in my bright appearing to you; and not only Moses and Elias, but all that have bin my faithful servants, even the whole house of Israel shal appear in glory, and you shal see and know them that they are Moses and Elias, and the rest of my Saints, whom I have now raised up to come and be with you, and have given them a body as I have seen good, and *Enoch* of old propheſied; *the Lord cometh with ten thousand of his Saints*, so now wil I come (not only with ten thousand, but) with all my Saints to gard and keep me company, and so wil make my name a glorious name, and a memorial for ever; and I thus appearing in glory and majesty, wil make all my enemies to tremble and to quake, when they shal hear that I the Lord doth raign in mount *Sion*, and that I have brought *Moses and Elias*, and all the rest of the prophets thither: there for to make thee rejoyce in me the *Lord* of host, clothing them with my self, and making them for to appear in glory, giving them a revvard, that they shal come and be in my love and favour, and that they shal now rule over all their enemies, and all their enemies shal be but their foot-stool, and they shal now tread and trample that wicked spirit which hath often persecuted them, to nothing; and so now shal appear to be Kings and conquerours through me that love them: here is but a glimps of that glory which you shal enjoy when you come to Sion, when you see me and all my Saints with me, rejoycing in me, and I in them; but how ever know this, *that Sion shall be made the praise of the whole earth, and all glory shal be there*, even all manner of precious things; and all the nations shal ly down in their dust and be brought to shame and confusion and the *Lord* alone shal be exalted, and wil magnifie himself, and wil get him glory and honour over all his enmies, and so wil bring to nothing all those that have opposed him, and wil make Sion a *scourge and a torment*, that shal torment all nations, when they hear of the love and favour that I wil do to them, and when they hear of that glory and beauty that I wil make to shine amongst them; and when they hear of that priviledge that I wil give you, O you Sion! that you shal alwaies rejoyce, and sing, and shal dwel in peace, *and be of one heart, and of one minde*, glorying in me, and rejoycing in me, and blessing

your ſelves in my name; and ſhal ſee nothing but joy *for former things be paſſed away, and all things now become new*, nothing but righteouſneſſe dwelling among you, and the glory of me the Lord of hoſt overſhadowing you, and keeping of you from ſorrow and weeping; *having redeemed you out of the hands of them that were ſtronger then you*, and have made you now ſtronger then all your enemies, *and all ſhall lick the duſt of the ſoles of thy feet*, and cal thee, *the Sion of the Lord, the holy one of Iſrael; and whereas thou haſt been forſaken that no man went through thee*; I wil make thee the glory and excellency of many Generations *even the joy and delight of the whole world*: a place wherein there ſhal be nothing but ſinging and rejoycing in God; even in me the Lord of hoſt, who am *the All of all things*.

And the Lord ſaid within me, behold, & I looked; & there appeared three *Suns*; and they were one above another; the loweſt was not ſo glorious as the midlemoſt, neither was the midlemoſt ſo glorious as the higheſt; for the higheſt of them did outſtrip the other in glory; and did ſhine ſo glorious ſly, that it did darken and put out the light of both the reſt; for I did ſee that the midlemoſt had put out the light of the firſt, even ſo that it did ſcarſe ſhine; but the higheſt did ſo gloriouſly ſhine in ſuch a bright manner, that the leſſer lights were but darkneſs to that. And I ſaid, Lord, what meaneth theſe Suns, and one to be ſo bright over the other, and ſo to darken the reſt? and my God ſaid, that theſe three Suns hold forth three diſpenſations, one of them more glorious then the reſt, and as they do appear unto you in glory, ſo did they ſhine for the time of their being; and the firſt Sun doth hold forth the firſt diſpenſation, even that, which was given by me the Lord of hoſt to *Moſes*, even that law that was written in Tables of ſtone, and the children of Iſrael had amongſt them; therefore as I did appear to my ſervant Moſes in ſuch away as to give him a table of ſtone wherein was written all my ſtatutes, lawes and judgements, as I commanded my people Iſrael to obſerve and keep, as the obſerving of the ſeventh day, and the offering of ſacrifices, and the ſlaying of the paſcall lamb, and the giving of them by tribes an inheritance, that they ſhould not deal with other nations, as to make marchandiſe with them, were but all tipes and figures of the appearing of my ſon Chriſt in fleſh; and ſo it was but a darke diſpenſation, in regard that it was but a diſpenſation that did hold forth Chriſt to come in the fleſh; and thoſe that lived under it at that time until Chriſt had lawes and commandements for to

obſerve; which they were never able to keep or fulfil; ſo in this reſpect it did ſhine glorioufly for the during or continuance of that time they were to continue; becauſe they my people Iſrael, had laws and ordinances which all the nations beſides them had not, and ſo God did not deal with other people as he did deal with them; as the pſalmiſt ſaies, *God hath not dealt ſo with other nations as he hath dealt with us*: that was in regard of my love and favour which I had to them, as for to make choiſe of them at the firſt: & ſo did take them as a peculiar people from the nations, to whom I did commit my Oracles: yet this was but a weake diſpenſation, becauſe it could not give life to them that did keep them; but thoſe that were in the account of me the Lord of hoſt, it was by looking to my promiſe; even to Ieſus Chriſt, which I did promiſe life by; and ſo when the fulneſs of time came, that my ſon Ieſus was to be made manifeſt in fleſh, and was borne, then the diſpenſation of types and figures ceaſed, and was not to be; but was put out by the appearing of the Second Sun; which was the ſecond adminiſtration, even Chriſt a Saviour coming in fleſh amongſt man, and ſo was by power declared to be the Son of God; herein even I the Lord of hoſt did appear moſt glorioufly to the people in that age, by giving of my ſon Ieſus and his diſciples power to do and work miracles, which continued ſo long as my ſon was viſible amongſt them in fleſh, and then it ceaſed as he ceaſed from being amongſt them; and this adminiſtration, was to continue for a time, as Moſes were, for all the lawes, and waies, and rules that are contained in this ſecond adminiſtration, as given out by Ieſus in the fleſh as he were, was but to continue for a time; which time was to laſt ſo long until all the Kingdome ſhal be delivered up into the hand of the Father, that he might be all and in all; that is at the end of this adminiſtration, I wil take the power unto my ſelf that is I wil make my ſelf manifeſt in ſuch an extraordinary way or manner, as wil appear to the confounding or putting out all other lights beſides my ſelf; as the third Sun did appear very glorious to the reſt, ſo wil I in this adminiſtration of making out my ſelf, or preaching my ſelf in my ſons and daughters, make my glory for to ſhine in a more extraordinary manner then before I did, for though I by my bright appearing in my ſons and daughters, and in the world, at the time that my ſon was on the earth, did ſo powerfully operate in them, as that they muſt needs hold forth my Image of love, for it is love that holds me forth more then any thing, and love it is that

is the Image of God, and I the God of gods did make them shew love one unto the other, by making them give bread one to the other, as they did; And so went from house to house and break bread together and had all things common, this was but a tipe of that great work which I wil now do, as for to make not only my sons and daughters live in love and peace, and union, but also wil make their enemies to be at peace with them, and wil make them weary of their Idol gods, as gold, and silver, and so wil take from them that oppression that hath raigned from time to time; and this I will do in my bright appearing in my sons and daughters, that shal see me to be their life and joy, and so to have nothing in worth or esteem besides my self, and so wil make them to be the City or temple that shall have no need of mens light, or candle-light; but I, even I their God, will be their light, and so wil speak and preach in them peace and joy, and so wil free them not only from looking after creature objects, but wil wholly draw them up to live in me, and wil make them to see that they are dead, and cannot eat or do any thing, but all their life is I the eternal God dwelling in them, and causing them *to bear a word behind them saying, this is the way walke in it*; and so the new Covenant shal be written in their hearts, *they shall all know me from the least to the greatest, and they shall sin no more*: at by my bright appearing or making out of my self to my people, I wil make them to know me, and all the rest shal know me, for I wil be a terror and a dread to them, and so wil make them to be afraid of me, and know me by my power that I will exercise over them, when my sons and daughters, even the new Jerusalem, shal see *former things passed away, and all things become new*; all those things which formerly were sin to them, and did trouble them, to be no longer so, but new, and *all sorrow to stay away*: then it wil and shal be to them that laugh and mock and revile my Saints now, a fear and a dread, whereby they shal be in misery and in pain for doing so as they have done, for I wil appear very glorious in my sons and daughters, I will destroy them all, even all their enemies, even within and without, so that they shal not sin, but shal be wholly seated in liberty and freedome, and shal do nothing but my pleasure, and I wil joy in them, and they shal joy in me for evermore.

So that in this third and last dispensation, God wil appear so gloriously in his people, that those that God is not wel pleased for to make out himself in love unto, shall acknowledge that these

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are the ſons and daughters of God, and ſo ſhal cal us even the Saints, *the miniſters of God, and the Preiſts of the Lord*, ſuch whom the Lord hath raiſed up to be reſtorers of the breaches, and making of pathes for to dwel in; for my work is now to make a ſeperation for them, ſays the Prophet; then ſhal ye return and diſcern betwixt the godly and the wicked, for I the Lord of hoſt in this laſt age wil make a clear diſtinction, by manifeſting my power, and by deſtroying all things beſides my ſelf; ſo that I wil make my Saints to ſhine as ſtars in the Firmament, by my bright appearing in them; for I the *day ſtar, being riſen in their hearts*, wil occaſion all darkneſs to vaniſh away, and will make them ſhine ſo gloriouſly, by giving them a new name, *which none ſhall know, but them that have it*; for I wil make up my Jevvels in that day, and wil make them to ſhine illuſtriouſly, that I wil make the wicked acknowledge of a truth, that God, even the eternal God, dwels in them, and wil now be worſhipped in ſpirit and in truth, without forms, and rules, and ways, which hath already been: but by my teaching in them, I wil make them to give up themſelves to me, and ſo to rejoyce in me more then ever they have done as yet, I wil fil them with my ſpirit, for I being of as great power as I was of old, ſo that they ſhall now ſee and know with cleerneſs, and ſpeak as the ſpirit moves them, and talk as I act in them, even in ſuch a ſure way as my ſervants the prophets did of old, for my *hands are not yet ſhortned*, but can do ſuch a work ſtil as to make my Saints no longer doubt and queſtion what they ſay, but ſhal ſurely ſay the Lord ſpeaketh thus, and ſo ſhal ſpeake infallible once again, and not to doubt, as they do now, and have formerly; for I wil now open that myſtery that hath been ſealed up with ſeven ſeals, as a token of darkneſs, yea perfect darkneſs: which myſtery wil be opened now the ſeven laſt trumpets ſound, and the laſt Vial is now a pouring forth, which myſtery is only God appearing to *All in all*; and I the God, even the eternal King, taking my power my ſelf, as to make all become ſubject to me, and not to formes, and ſo to make my ſelf known that I dwel in men, and ſo wil preach in men, and wil cauſe other preaching which hath been in my offence to ceaſe; and I alone wil preach and ſpeak to men, and wil tel them *this is the way walke in it, when they turn to the right hand or to the left hand*, when they are going aſtray from me, then I wil ſpeak to them for to make them come in the way which I would have them to walke in; which if rightly conſidered, wil make my ſons and daughters greatly for to rejoice to

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ſee their God eie to eie, or to hear him ſpeak in them, it wil ſave abundance of trouble; as it wil make them leave off runing after *broken ciſterns that can hold no water*; and alſo from runing from mountain to hil, and ſo finding no reſting place: O ſaints here is a reſting place for you, leave off gadding abroad, and runing after other lovers, for I am your reſt, and your dwelling, and be ſilent and ſit ſtil, and I wil ſpeak in you, yea even I wil ſpeak peace to you, *and no good thing I will withhold from you*; and I wil ſhew you where I make *my flock to reſt and ly down at noon days*, and where I lead them to the lively fountain of living waters: O this place of reſt, and place where I make my flock to reſt, is for to bring them up in to me and then they ſhal finde a Canaan, a reſt indeed, and a river of *living water*, which ſhal never be drie, but alwaies flowing forth with life and nouriſhing, joy and comfort to you that are thus brought up from all creatures, and ſo only wait for the ſpeakings of me the Lord hoſt in you, which I wil ſurely do to the abundance ſatisfaction of your ſoules; and you ſhal hear of it, and ſo ſhal ly down in reſt when others ſhal go about to ſeek reſt by outward objects, and ſhal finde none, or by looking after outward things, and none ſhal come.

And I ſaw a viſion wherein is ſhewed that there ſhal be gathered out of this land a people that ſhal go to Jeruſalem, and alſo the Iewes that are diſperſed in all nations ſhal be gathered together, to go with them, and alſo a remnant of people out of all lands, that ſhal go to Ieruſalem; that ſo the ſaying of the prophet might be fulfilled, *that all nations ſhal go and worſhip at Jeruſalem*, the viſion is as followeth.

There did appear a pair of ſcales, and within each ſcale a weight, one of them being a great deal bigger then the other, and it was to me like lead; and the other being a little one, and like unto ſilver, was too light for the other for a while, and ſo the great one weighed it up, and held it for a while up; but at length the ſcales turned, and the little weight weighed up the great weight; and the great weight fel to the earth, and was no more.

And I beheld that out of this little weight there cam e men and women, and I ſaid, Lord, what meaneth this ſcale, and the hand that holds them up, and the weights in them? and my God even the eternal King of glory ſaid, the ſcales ſignifie the earth, in whole the material frame of heaven and of earth, and the hand by which the ſcales were held, is ſhown my power by which I have

erected them and ſo doth ſtil hold them up from falling down, the weights ſignifie two peoples, or two powers, the wicked and the Godly, or the earthly powers, ormy power; by the great weight is ſet forth the earthly powers, and alſo wicked men, which have had powers and have ruled over my ſons and daughters a great while, as was ſhewed thee by weighing up the little weight; and ſo have kept my people in bondage and ſlavery to one thing or other, as to the rudiments of this world, and traditions of men; but as the ſcale turned, it ſhewes a turning of things upſide down, and as the little weight waighed the great one up, for as much as by the little one is meant my ſons and daughters; and made the great one fall to the earth, and ſo to be no longer, is ſhown a deſtructionof thoſe thieves that were, and that which were not, is now to come to paſs; as the powers of the earth and wicked men have ruled over my Saints, the time is now come, they ſhal do ſo no longer, but muſt become ſubject to my people; for the kingdomes of the world ſhal *I now give to my ſaints*, and they ſhal poſſeſs them for ever, and all the might, and majeſty, and glory, and ſtrength of men, ſhal be nothing in my ſight, for I wil bring down *the proud and haughty looks of men*, and wil lay them low, even to the duſt, that they may no longer be; for *I will now ſtain all the pride and glory of man*, and make man appear to be but duſt and of no ſtrength, that I the Lord of hoſt may be exalted, and ſo become all the power and ſtrength of men.

And whereas thou didſt ſee men & women come out of the little weight, & ſprad themſelves abroad, & as they went darkneſs vaniſhed away and light encreaſed much; theſe people are my Sons and Daughters, vvhom I vvil ſtir up to go to Jeruſalem; and out of this nation there ſhal go ſome, even the principal and chiefe leader of them ſhal be an Engliſh man, vvhom I have already choſen for to do the vvork of me: and alſo vvil I at this appearing ſtir up the Jevvs that are of the natural ſeed of *Abraham*, to go vvith him in their ovvn country; and I did ſee alſo that vve that ſhould go up ſhould meet vvith many enemies, as Moſes did vvhen he brought the Children of Iſrael out of Egypt, before they could get into Canaan; but as God deſtroyed them all before Moſes, and Joſhua and made vvay for his people then; even ſo vvil he novv do the like, for he hath choſen one vvhich he hath indued vvith povver and courage (like *Moſes*) to be a leader, and God himſelf vvill

vvil fight our battels, ſo that al our enemies ſhal be made a prey to us in vvhat country ſoever vve paſs through; and vvhen God ſhal be pleaſed for to bring us up to Jeruſalem, then the Lord vvil make all the inhabitants to run avvay, and ſo the *All of all things* vvil give us houſes that vve builded not, for to dvvel in, and orchards and vinyards vvhich vve planted not, for to eat the fruit thereof: and alſo in this viſion there vvas ſhevved me one that vvas meaſuring a place, and it vvas to build a material temple, and the Lord ſaid it ſhould be built, and I did ſee it built, and it vvas like unto *Pauls*, and there vve vvere to meete tvvice or thrice, and then it ſhould be deſtroyed; and of a ſudden I ſavv it deſtroyed and laid deſolate, that vve ſhould no longer meete there in that Material temple; but ſhould worſhip God even the eternal King of glory, in ſpirit; and preſently after this, I ſavv al that vvere there, both men and vvomen fal dovvn to the ground as if they vvere dead; but of a ſudden I did ſee them all riſe up, and ſo vvere as it vvere changed to a more glorious people then they vvere before, and they ſhould never dy more; and after this, there vvent a lavv out from amongſt them into all Nations and countries, *for a law ſhall go out of Sion*, and ſo theſe vvere ſhevved me to be the Bride, *the Lambs ſpouſe and wife*, to vvhom all Nations ſhal become ſubject, and ſhal not lift up hand or foot againſt them, for they ſhal be a terror to all the earth, and all the earth ſhal be afraid of them, and ſhal vvillingly let theſe that are aftervvards a coming up, come up vvith eaſe and quietneſs, and help them forvvard in their vvay; after this I ſavv all *teares were wiped from them*, and they ſhould ſorrovv and vveep no more; *but all things are now to them become new, and everlaſting joy and gladneſs of heart*, ſinging and rejoicing in God; God ſpeaking in them, and teaching them, and being the light of them, both by day and night, ſo as all darkneſs ſhall vaniſh avvay, and all become light; and ſo they ſhal *all of them be of one heart and one minde*; and after *I* looked and beheld, and I could ſee nothing but pleaſant Orchards & Gardens, ful of fruit, and making a moſt pleaſant ſmel, and all there food after this change vvas nothing but the fruit of the trees, and that they may have at any time, for as faſt as one vvas pulled off, another appeared in the roome preſently, and ſo there vvas abundance of plenty, and joy, and pleaſant muſick, and no more ſorrovv and ſighing; but all rejoicing, freed from ſickneſs and pain, & living in the l enjoyment of eternity; & the joy and glory of this happineſs, the more I go to relate it, I ſhal but darken it, and ſo I leave expreſſing any more. And

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And again my eternal God ſaid unto me, behold, what doſt thou now ſee? and loe I looked, and there appeared a woman all in white; and preſently after the woman, there appeared a man, and he took the woman and carried her round about the room; and when he had brought her round, he brought her in the midle of the room, and ſet her upon a high place, even the higheſt in the room; and I ſaid, Lord, what doth this woman ſet forth unto me? and the eternal God, even my father, the King of eternal glory, ſaid, this woman doth repreſent my Church, my ſpouſe, my wife, even my peculiar and choiſe ones, whom I have brought up to ſee and know me, as I am the eternall being of all things, and how all things have their right being from me, who am the liſe all things, and for whom all things were made and created; and as ſhe was in white, it doth ſet forth, that I the eternal God have waſhed her from all her ſins, and have taken her from all her foulneſs, and ſo have made her white, even ſo white, that ſhe ſhal ſee and know now that all her ſins and iniquities are pardoned and blotted out, and ſhal never come into my minde again, and ſo ſhe ſhal know, even my wife, the ſpouſe of my youth, even from all eternity, the peculiar and choiſe ones, and ſhal novv ſin no more, but ſhal be like me, *even ſo as I am, ſo they ſhal be*, when I have gathered them out from al their enemies, into the place where it is my pleaſure for to bring them, even into *Judea*, for this is the place of my reſt, and the place where I wil cauſe my ſpouſe, even my wife, for to reſt; and ſo to be free from all her enemies, and ſo ſhal live in peace, and in quietneſs, reſting in me, and lying down in peace, being ſure that I their King wil preſerve them from all their enemies.

And this man which thou ſaweſt take the woman and carry her round the room, ſets forth me the Lord of hoſt, who by my own power wil do whatſoever I pleaſe with my ſpouſe, my wife; and ſo wil be controuled by none; but wil do what I pleaſe for to do, and who are they that ſhal hinder me from doing of my pleaſure? and as thou ſaweſt the woman carryed round; it ſhewes forth me the Lord of hoſt, who wil by my own power go round, even the round world, and there wil appear in all places of the world where my ſons and daughters are, and ſo by my almightineſs, even by my infinite ſtrength, bring my ſons from them; and as thou ſaweſt the man after he had brought the woman round, carry her ſtil until he had brought her into the middle of the room, ſo wil I by my own

power, not only finde them out, my ſons and daughters the Jewes only; but I wil alſo bring them by my power into *Judea*; which is the middle of the world; and as thou ſaweſt the woman which doth repreſent my ſons and daughters, ſet in the middle upon a hil; even ſo wil I by my ovvn povver bring my vviſe, vvhich are the Jevvs, and Gentils, vvho n I have choſen, into *Judea*, and ſo wil ſet them above all hils; even upon the proud hil, and they ſhal rule over the proud hil-fleſh, and fleſhlyneſs, even over al the nations; and all the greatneſs of the earth ſhal be as nothing in my ſight in compariſon of them, even my choſen ones, whom I have purpoſed for to bring out of the countries; where now they be under their enemies, and ſo wil free them from their oppreſſors; and ſo they ſhal be by my mighty power, brought into a Canaan of reſt: again I the eternal God, even the infinite Iehovah, by whom all things *ſubſiſt and have a being*, and I only am the life of all things; therefore be ye not now as you was before in bondage to weak and *beggerly elements*, and ſo to be led about by the tradition and rudiments of this world, which ſhal periſh and come to nothing; *but ariſe, and ſhine; for thy light is come, and the glory* of I the Lord of hoſt, *is riſen upon thee*; ariſe from all thoſe fooliſh things, even from all things that you have lived in below me; ariſe, I ſay, from out of the duſt of the earth, and from that darkneſs which ye have formerly lain in, ariſe I ſay, from all death and ſin, and from every thing that hath kept thee at a diſtance from me, and ariſe from all and every one of thy enemies, whom I have ſtricken with fear and with terror, and whom I have made to be afraid, ariſe I ſay, even ye O Jewes, who are by nature the true olive branches, *and once were broken off; becauſe of unbeliefe that the Gentiles might be grafted in*; ariſe, I ſay, from that unbeliefe, to believe on me; yea, I ſay, thou ſhalt *be grafted in again*, notwithſtanding the unbelief, and hardneſs of heart; and though thou haſt bin as a woman grieved in ſpirit, and forſaken, having loſt thy firſt husband, yet thou ſhalt now be found again, and inſtead of mourning and garments of ſackcloth, I wil cloath thee with *joy and gladneſs of heart*, and thou ſhalt mourne no more; *for the daies of the mourning ſhall be at an end*; and inſtead of garments of ſackcloth, I wil adorne thee with ornaments and with jewels, even the beſt and chiefeſt among all the rich treaſures that can be found thou ſhalt be adorned with; for I do bid thee ariſe from all former troubles and ſorrows whatſoever thou haſt bin ſubject unto, even from all manner of ſlavery; as being ſervants

vants and ſubject to the pleaſures of Kings and other great men; yea from the *Pope* and *Turke*; ariſe ſaith the Lord of hoſt, *for thy redeemer cometh, that ſhall turn away ungodlineſs from Jacob*, even all thoſe things that you in my abſent have buſied your ſelves about, ſhal now be deſtroyed; and all, yea whatſoever it is, muſt now by my bright appearing be brought to nothing and confounded, that I the Lord of hoſt may be all things; therefore ariſe from death, yea every thing that you have bin acted in; ariſe from them, for the time of the reſurrection is now come, that you ſhal be raiſed from a condition of ſorrow, and trouble, and ſlavery, and death it ſelf, into a condition of joy and gladneſs of heart, and of life it ſelf; whereas formerly you have bin at the command of men, and ſo they have had their wils of you, it ſhal no longer be ſo with you now in this day of the reſurrection: but on the contrary, you ſhal inſtead of being their ſervants, and at their commands, becom lords over them, and they ſhal withall their treaſures, *come bowing and bending unto you*, ſuch is the alteration that I wil now make here on earth, to redeem you out of the hands of your cruel enemies, and to bring you into my promiſed land, the place where formerly I did make out my glory and my name to your Fathers of old, which was the people whom I did chuſe out of all nations; and ſo did bring them into that Land where I did make my power and my name known, which was but a type of that glory which I wil now make known unto you, & to my choſen ſervants the Gentils; whom I wil bring with you into this place where I the Lord of hoſt doth intend to hold forth my glory in a more powerful manner then ever I have done as yet; and in a far more glorious manifeſtation of my ſelf then ever I have done as yet; even in ſo clear a diſcovery of my ſelf to you, whom I wil bring up into the place of my glory, and the place where I wil make my ſelf known; and as formerly all were ſubject to my ſervant *David*, who was King of the Jewes, even ſo ſhal all people be ſubject to you, whom I have appointed to bring into *Judea*, for this is your reſurrection; I wil now raiſe you from all ſorrow and trouble, and ſo wil ſet you free from all your enemies; and wil make you *the praiſe of the whole earth*, and al the nations ſhal ſee and know that I have choſen *Judea* to be the place of my reſt, where I wil make *my flocks to ly down at noon dayes*, even in the heat of the miſery of the nation wil I make the Jewes and the Gentils whom I wil bring up by my mighty power ſhal ly down and be at reſt and ſo be in quietneſs and ſo wil cauſe the

work of righteouſneſs to increaſe, and it ſhal take effect, and the fwork of rightouſneſs ſhal be quietneſs and aſſurance for ever for or my people, even for you O Iewes and Gentils whom I wil bring up into *Judea*, and my people ſhal dwel in peaceable and quiet habitations, even in ſuch peace and quietneſs after this firſt reiurrection, that al your enemies ſhal be deſtroyed from you, and ſhal not be ſuffered to come to you or againſt you by no meanes, *for there ſhal not be a Canaanite in my houſe*, even in this city Ieruſalem, or in the limits of your abode, but I the Lord of hoſt wil deſtroy them al, that you may be at reſt, and ſo enjoy me without any let or hinderance at al, for wil I graft thee into the vine again; and ſo wil raiſe thee up to thy former condition; even to be my peculiar and choice ones, to whom I wil make out my ſelf in a glorious diſpenſation and manifeſtation of my love and favour once again; ſo that I wil make all thy ſorrovvs to be forgotten, by reaſon of ſo glorious an enjoyment of me, vvho am the *Alpha* and *Omega*, and hath novv raiſed you up from from the dead, and from a condition of darkneſs into light.

Ariſe, and not only ariſe but ſhine, make it appear by your condition, that you are not only riſen from the dead, but you have alſo light come into you; therefore ſhine, and be not ſo dark as you have bin, when you were dead, and in your enemies hands, no, but be on the contrary; ſhine, hold forth the glory of me your creator and redeemer, who have ranſomed you from the hands of them that were ſtronger then you, ſhine, and let my glory be ſeen upon you, for they ſhal be afraid of you that hate you; *ſhine*, ye therefore, and be like ſo many ſtars that ſhines in the Firmament, and gliſter like ſo many as the only people that are redeemed from death to light: *for thy light is come*, I am your life and light, and by being abſent from you, your condition was a condition of death and darkneſs, and you were compaſſed about with abundance of ſorrow, by being ſcattered abroad in the world; but I who am your life and light, even I the *mighty God of Jacob*, am now riſen to bring you into your own country, even together, *ö daughter of Sion, ſhout and rejoyce, and cry aloud, Sing and make merry*, and be *glad* in your King, who am now Riſen with mighty power, for to bring your into your own land; therefore rejoyce and ſing, *for thy light is come* ö Sion that vvas ſcattered abroad; but now ſhal be gathered into your own country, even into *Judea*: for the glory of the Lord is riſen upon you, even my glory is riſen upon thee, for to bring thee out

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of a ſtrange country; and as Pilgrims and ſojourners into your country, there for to make my glory and light ſhine and reſt upon thee: *for the glory of the Lord is riſen upon thee, even upon thee ô captive daughter of Sion:* for to make you ſee and know that I have purpoſed to bring you into your own country once agai n, and there to make thee *the praiſe of the whole earth* and the earth to ſee and know my power by which I do things, ſaith I the Lord of hoſt; who hath cauſed my glory for to ariſe upon thee; for *you have now a more ſurer word of prophesie, to which you do well to take heed, as to a light that ſhineth in a darke place, until the day dawn, and the day ſtar ariſe in your hearts:* this was given to the church in that age, who was to obſerve the word of the Apoſtles then and at that time, they being but babes and children, & ſo had a rule for to walk by, which rule the Apoſtle bids them take heed unto, that they walke by it: for how long? even ſaith the ſame Apoſtle, *until the day break*, until there be ſome further appearance of light, a more glorious diſpenſation then now is, *and the day ſtar in your harts*, that is until you do ſee & know God dwelling in you, and ſo do ſee & know Chriſt, *who is the bright and morning ſtar*: to be one with the Father, Son, & holy Ghoſt: but one God dwelling in you, who is your life and ſtrength, and ſo to ſee this God in love, to be your *All and in all*, and the very life of all things: til then you being weake, have had need of a writen rule to walke by, but now you have no longer need of any thing to walk by, no not the Scripture to walk by; for I even your King and Lord, wil be unto you Scripture, and Law, and rule, and ways, and formes of worſhips, yea I wil be all: *ariſe and ſhine, for thy light is come, and the glory of the Lord is riſen upon thee*, even my glory ſhall now ſhine upon thee, *for to make thee the praiſe of the whole earth*, and the joy of all the nations, *ariſe and ſhine, for behold darkneſs ſhall cover the earth, and groſs darkneſs the people*; ariſe, ſhine, your condition wil and ſhal be happy, ſaith I the Lord of hoſt, who hath made my glory to ſhine upon you, even upon you ô *Sion*; whom I wil gather into *Judea* from amongſt other people: but I wil tel you one thing, even you whom I do gather up into *Judea*: for behold this, *darkneſs ſhall cover the earth, and groſs darkneſs the people:* even when you ſhal ſee light, and walk in light, and have light to be your guide, and have my glory ſhining upon you, even then ſhal others, the earth, be covered with darkneſs, for there ſhal be no clear light, and ſun ſhining upon the earth, even upon thoſe that come not up to worſhip me the Lord of hoſt in Jeruſalem, but inſtead of light, there ſhal be darkneſs, and

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inſtead of breaking forth of light, there ſhal be a miſt and a cloud that ſhal overſpread it ſelf for a while, ſo that they that go not up to Jeruſalem ſhal not have that clear light, neither ſhal they ſee and know that glory which I wil and ſhal make out to you ö Sion: for you ö Sion ſhal eat, and drink, and be ful, *and have the bread of life, and water of life*, when they that come not up ſhal be in want, and ſhal be hungry, when Sion ſhal be ful; for I wil take away all their food, even their formes and wayes of worſhip, and wil utterly deſtroy them and bring them to nothing; for theſe things, as forms of worſhip have they had ſome comfort in uſing them; but I wil leave theſe diſpenſations wherein I have formerly appeared, and wil make darkneſs cover the earth in this ſence, for I wil deprive them of all their formes and Church governments; for I wil forſake them, and they ſhal receive no benefit by them, even darkneſs ſhal cover them, that they ſhal not ſee light in them, even groſs darkneſs, even ſuch a darkneſs wil and ſhal light upon poor creatures that walke by forms, and ſo think to be carried to heaven upon the ſholders of their Prieſts; but darkneſs, yea ſuch darkneſs that both Prieſt and people ſhal be amaſed; for they ſhal be driven out of their common-road, and ſo ſhal be forced to ſeek a new way, even this darkneſs ſhal light upon thoſe that are malicious and ful of envy, and ſo would of a ſudden deſtroy their fellow creatures; darkneſs wil and ſhal overcome ſuch; for though they preach and pray, yet al wil not ſave them, but that they muſt be deſtroyed and brought to nothing; for ſaith the Lord of hoſt *darkneſs ſhall cover the earth*: there wil be no clear ſight of God, and no clear ſight of my way: for they ſhal not come to my knowledge, and ſo to the enjoyment of me here or in any place, but where Sion ſhal be gathered together, even my people, whom I have raiſed from the dead, and ſo wil bring them up to Sion, at Jeruſalem the City where formerly I dwelt, which is in *Judea*, and there I wil make them ſhine, and *be the glory of the whole earth*: and after this firſt reſurrection that they ſhal have for to be raiſed from a condition of death and ſlavery, into a condition of joy and life, where the *Second death ſhal have no power over them*: for this is the reſurrection wherein I wil ſet you free from all death: and you ſhal dy no more, for I wil be your life, and you ſhal live for evermore, for now ſhal appear *the ſign of the Son of man coming in the ayre*: which ſign of my coming, is now, foraſmuch as I the Lord of hoſt, doth begin to declare unto my ſervants what I do now intend to do: for

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this ayre where it is ſaid, *then ſhall appear the ſign of the Son of man*, is not meant only the ayre above, but rather that ayre which is in this earth of yours; for as your bodies are earthy, ſo are they aëry, for they, even your bodys, are not compounded only of earth, but of aire, and ſo I appearing in your bodies, and ſo making choice of inſtruments for to do my work, *and my ſtrange worke*, that is my ſign, or *the ſign of the Son of man coming in the aire:* which ſign is for to give people warning of what I intend to do, that ſo if *I* find them not doing what I would have them to do, they may the better be judged by me: and ſo puniſhed for not doing of what I would have them do, for the appearing of my ſign, is to declare unto them that I am coming to judge and deſtroy all things in man, eſpecially in my Saints, beſides my ſelf, and ſo to raiſe my ſon up from that grave and place of impriſonment, as now for the preſent lies in: even to reſtore her to life, that ſhe may dy no more: *for bleſſed are they that have part in the firſt reſurrection, on whom the ſecond death ſhall have no power:* it is a moſt joyful ſaying to them that have themſelves raiſed up to be brought into ſuch a place where they ſhall die no more: which will be at the place where I have appointed to make my ſelf glorious; and ſo will appear in my glory, and ſo make my powver knovvn, by being a God of povver, vvho have raiſed up Sion from among't their enemies, and have brought her into her ovvn land, even into a place vvhere ſhe my wife and I muſt be married, and ſo they ſhal live for ever, and never dy no more, for my Sion ſhal be changed, & ſo ſhal become nevv; for the old man vvhich for the preſent they carry about them, ſhal be deſtroyed, and the nevv man Chriſt ſhal come forth; and ſo they ſhall live for ever, and never dy more; and ſo after this they ſhal be *as the Angels of God*, as my ſon Chriſt ſaid, *that ſhould neither marry or be given in marrige* but ſhal live in the ful enjoyment of me, vvho am the Lord of hoſt, that lives for evermore, for vvhen they are brought into the ful and perfect enjoyment of me, and be at peace vvith themſelves, ſo as they ſhal never marry or give themſelvs in marriage, according to the cuſtomes of us, novv theſe cuſtoms ſhal vvholy be deſtroyed, and a nevv one ſhal come in, that they ſhal live in pure and perfect enjoiment of me their creator, and ſo ſhal have the uſe of thoſe vvhom I appoint together, and ſo ſhal have the uſe of one another.

For the Angels that neither marry or give themſelves in marriage, are not any created ſubſtances beſides man, as to be in a place above

above the skies, keeping of me company in one place: yea though it is true, the Angels, the good angels as you cal them, that left not their first estate, do keep me company, and are where I am, and where I be there they be.

For these Angels made mention of, and also them made mention of in *Peter*, that left their first estate, and so are reserved in chaines of darkness unto the great day: are no other angels then what is in man. For I the Lord of host made man purely good, and before he fel, he was holy, just, and upright, being a pure Angel of mine, and so one that should never dy if he had continued in the condition as he was set in: but it was the pleasure of I the creator to set him in such a condition as *I* knew wel enough he should fal: for had it been the pleasure of I the Lord he should have stood and so have lived for ever; for if he had stood and lived for ever, then should not my power have bin seen so much as it is now: for this *Adam* was made good and just; and all things in him, and all things besides him were good and not evil: but yet notwithstanding out of this *Adam* who was made good and just, did proceed a *Serpent* for to beguil *Eve* the weaker vessel, and this *Serpent* was not a serpent, a creature that poisons, and so lives as a creature, no, but this *Serpent* was within *Eve* and *Adam*, and so was somthing from *Adam* degenerated from its institution, from what it should be, to what it should not be; and that is this, as *Adam* was made good, and no evil was to be seen in him, as I the Lord of host hath declared at the first: but that I the Lord gave him reason, and knowledge, and wisdome, which in themselves were very good: for by these things he did differ from the beasts, and from every living creature; and by these things, as reason, knowledge, and wisdome, did he give unto every creature which I the Lord God had made, and also did he know the nature of every green herbe, and of every thing, as to give them a name.

Thus was *Adam* in his first estate good, furnished with every thing, and so did live in paradise, even in God, and so had the pure and perfect enjoyment of the creator that made him; but it did please me for to let him alone, and *Eve* especially, being the weaker vessel and not able to contain her self in that condition, as to know much and do little: but she did put her self forward in a way for to eat the apple that she was commanded to let alone, for she had so much reason, wisdome, and knowledge, as that she knew wel enough that if she did eate of the fruit she should have bin as

God

God; and this the *Serpent*, *who being a more ſubtil creature then any of the beaſts of the field was*, did urge *Eve* for to eat of the fruit: which *Serpent* was no other but that reaſon, wiſdome, and knowledge, which is the ſpirit of men, and women, and is in man very good of it ſelf, if man had but power for to keep it under, from going about to do that it ſhould not do; and this was the only *Serpent* that made *Eve* to eat of the forbidden fruit: even that reaſon, knowledge, and wiſdome that was in her, for that reaſon, and knowledge, & wiſdome, that was in her, did degenerat from what it ſhould do, and did do what it ſhould not: the degenerating from what it ſhould do, was its pride, by doing what it ſhould not do: as it was given her for to know how ſhe ſhould keep & perform that ſhe had a command for to do. It was good in its ſelf, but inſtead of keeping, ſhe breaks the command, & that by being beguiled by the Serpent; which is no other but her own reaſon, wiſdome, & knowledge, as her God had given her, even I the creator: & ſo this reaſon, wiſdome, & knowledge, which was a good Angel, & the Angels of God in *Adam* & *Eve*, by knowing more then they ſhould have done, and ſo by preſuming to go higher, even to be as God, like me their creator, this reaſon, knowledge, and wiſdome, which was good and the good Angels of God, even I the creator of all things did for preſumption, turn it from what it was, even from a good angel or ſpirit in man, into a *Serpent*, a wicked angel, an oppoſer of I their creator; and ſo I did caſt this wicked angel, even this wicked reaſon, knowledge, and wiſdome, which became wicked, for preſuming to go higher then it ſhould have done, and ſo for this end and purpoſe did I the creator caſt out this reaſon, wiſdome, and knowledge, for oppoſing me in *Eve*, and in *Adam*, to be kept in chaines and in bonds of darkneſs, until the day of judgement, which chaines and bonds of darkneſs, is no other but giving it up to its own courſe, and ſo to let it run its own race in runing from me, and then giving it ever now and then a touch of my power and glory, which I do cauſe them to behold in whom this *Serpent* doth remain, and ſo doth cauſe it to receive torment from me, for not making out my ſelf unto them.

And ſo theſe Angels good and bad are both in man; the good Angels are the ſpirits of juſt men, that give themſelves up to God, and ſo their reaſon, knowledge, and wiſdome, which is the ſpirit of man, are the good Angels of God, that are called miniſtring ſpirits: & theſe angels are always Gods companions, and ſo do keep

God, even I the *All of all things* compiny, and are alwayes with me, and in me, I being their reſt and place of eaſe: for when any of my Saints return from the earth, ſo that the body becomes to be duſt again, then do I draw up the ſoul and its ſpirit to their centers, whoſe centers is I the Lord of hoſt, who am the life of all men: and their life is their ſoul, which muſt return to me again, I being its fountain; and as for the ſpirit that returns to me when it leaves the body of a Saint; for I am unto them reaſon, wiſdome, and knowledge, and ſo their ſpirit in them anſwers to mine; which becauſe it becomes ſubject to me, it is an Angel of light, and alſo are Angels and miniſtring ſpirits, whom I the Lord of hoſt ſends out to miniſter comfort to my people; and ſometimes in formes and in ſhapes as I pleaſe; and ſometimes by making their ſpirits anſwerable to mine, and ſo make them reſt in me; whence as the body now lies in the grave, for ſaith the Apoſtle, *are not Angels miniſtring ſpirits, ſet out to miniſter to them who ſhall be heirs of ſalvation?* ſent out to them whom I wil pleaſe to ſend them to: ſo then the good Angels, *are the ſpirits of juſt men made perfect*; and ſo ſaith the Apoſtle, *we are come to an innumerable company of Angels, even to the ſpirits of juſt men made perfect*, here you may ſee by your Scriptures that Angels are but the ſpirits of juſt men, for juſt men made perfect are Angels; ceaſing from labour and ſorrow, for to reſt in me the *All of all things*, who am the life of all things; and ſo the angels in ſcripture made mention of, are but the ſpirits of juſt men whom I can make to appear in the form of a man, and what in power, or otherwiſe in what ſhape or form I pleaſe, and ſo good Angels are but the ſpirits of juſt men, even of my Saints which are deceaſed, or now contiuing and abiding in me the Lord of hoſt.

The bad angels that fel and are reſerved *in chaines of darkneſs unto the judgement day of the Lord of hoſt*, is the *Serpent* that is in man, and is the wiſdome, and reaſon, and knowledge, that is in man, which is the ſpirit of man; and this reaſon, wiſdome, and knowledge, which was made good, for all things were good, and ſo there were no evil, this for becoming to exalt it ſelf, as to know more then I was willing to let it know, did caſt it ſelf under my wrath, & ſo became a curſe, under which curſe it ſtil lies, and ſo wil remain unto the jndgement day: for this reaſon, and wiſdome that is in man exalting it ſelf againſt God, and not becoming ſubject to God, is the *Serpent* that beguiled *Eve*, and ſo it did *Adam*, and ſo doth and wil do until it be taken away: and for beguiling *Eve* it became

came a ſerpent, and a wicked angel thrown out of heaven, that is, out of the love and favour of I the Lord of hoſt, into darkneſs, that is, into my ſore diſpleaſure: and not only a wicked angel, but a divel, and ſo al wicked ſpirits are divels: for there were nothing created evil, but all was made good; and this reaſon in man was good if it had but kept his bounds wherein I had ſet it, but by taking liberty to do what I would not have it do, it became at enmity with me, and ſo became a divel and a deſtroyer, and ſo a murderer; a deſtroyer and murderer in that it forſook me the fountain of life, where it might have had reſt, and ſo have bin at quiet, and ſo hath deſtroyed it ſelf and hath made it ſelf the very curſe, and ſo is become the moſt odious and greateſt enemy to mankind, puffing it ſelf up, and wil not willingly be ſubject to I the Lord of hoſt: though it is true I could make it become ſubject to me if ſo be I would ſhew my infinite power for to bring it from the curſe, even then would reaſon, wiſdome, and knowledge, which is the ſpirit of man, and ſo conſequently, the divel if it oppoſes God: become the greateſt joy and comfort to man: for the divel is evil in it ſelf, not made a divel, but he became a divel by diſobedience, it being the good pleaſure of I the Lord that it ſhould be ſo, and ſo then the ſpirits of wicked men and women are witches and divels: for as you read of men that *were poſſeſſed with devils*; and as you read that *Chriſt did caſt out devils*: theſe devils are nothing but the ſpirits of wicked men deceaſed; which as ſoon as they go out of the body they are not at reſt, neither can they reſt or be at quiet, but they are alwaies ſeeking about in whom they may enter; yea though it be my pleaſure for to keep them out of all, yet I do not, but do let them get into ſome, and there he becomes a worſe divel then he were before, and ſo doth remain for the time of the bodies being; and after that ceaſes, it goeth into another; and theſe are witches, even the ſpirits of wicked men are witches, and I make uſe of them as my inſtruments to puniſh and plague other wicked men in whom the ſame ſpirit remaines: and I do alſo allow unto theſe witches power for to torment, as to bewitch the cattle of men, for they in bewitching of them they dy; for it is my pleaſure to ſuffer this for a while: and theſe witches are the divel and ſerpent mentioned; and the divel that Chriſt caſt forth which run into the heard of ſwine, was no other ſpirit or divel but the ſpirit and divel of a wicked man deceaſed: its going into the heard of ſwine by asking Chriſt leave, ſhewes that it cannot go into any it

ſelf or what it doth, it doth it by having permiſſion from me to do it, and ſo nothing is done but I muſt give way for it to be done, as I gave way for the Divel that was caſt out, to go into the herd of ſwine; which ſwine ſets forth wicked men, for nothing is more like to a wicked man then a ſwine, for as a wicked man wil drink and be drunk, ſo wil a ſwine ſwil til he burſts himſelf, if he might be put to ſome ale or ſtrong beer; ſo that the Divel being caſt out of a wicked man, and the man become a convert, there is no place for him to be any longer, but the Divel begging to go into the herd of ſwine, ſhewes his earneſt deſire to be in his element; for the ſwine ſets forth wicked men, and ſo the divel that was caſt forth went into the wicked men, even into its center from whence it came.

For the very riſe of this Divel, and alſo of wicked ſpirits which are Divels, was not made by God, even by I the *Lord* of hoſt, to be ſo, but they departing from good, and made the good which I gave them evil, and ſo they became Divels, declining from doing that which I commanded them to do; and ſo the very riſe and fountain from whence the Divel came, was from man, his imaginations being continually evil, though man could never do ſo much as to do any thing contrary to me, but muſt of neceſſity do my pleaſure; for I only am active, and the creature only and alone paſſive; ſo that Divel that doth moſt torment men is God, who doth give power unto wicked ſpirits for to puniſh them, and wicked ſpirits do nothing but what is the pleaſure of I their King, who ſuffers them to do as they do, while the time runs round, and comes to the ſame being and form as it was at the firſt.

For the ſeed of the woman ſhall break the ſerpents head; this woman is the Church, and ſo the ſeed is Chriſt in this Church; ſo then the Chriſt which is the new man, ſhal in time riſe and break in peices the old man, old *Adam* ſhal be deſtroyed and conſumed to nothing, the *Serpent* whoſe head muſt be broke, is that reaſon, knowledge, and wiſdome, even that *Serpent* and Divel that came in by diſobedience, and muſt be deſtroyed, and ſo caſt into the lake of fire; for the day of judgement unto which this Divel is reſerved and kept in chaines of darkneſs, is the day of my power, by which power I wil deſtroy and bring to nothing this Divel, for the day of judgement when I wil judge this Divel, it wil be my bright appearing to confound the adverſary, and ſo to bring to nothing all the ſerpentine wiſdome of the fleſh; and alſo all the cuning and craftineſs

tineſs of the proud fleſh; for the chains in which this *Serpent* is reſerved, is nothing elſe, but that I do out give unto all that power and ſtrength to come into its firſt ſtation where in it was ſet, which in time I wil deſtroy al beſides theſe things, that ſhal appear glorioufly and ſhine by holding forth my glory, and wil make Chriſt the new man, appear in power, ſpreading of it ſelf in all, for to redeem all from this power of darkneſs, and wil make man to be as he was at the firſt, taking away the Divel & wicked ſpirits from man, yea out of man, and that which was made good and become a Divel, ſhal once again become good, and ſo become an Angel of light, for my ſelf ſpreading in my ſons and daughters in my choſen and peculiar ones at Jeruſalem firſt, whither I wil gather my *Sion* together, and that power that ſpreads in them ſhal in time ſpread it ſelf, and never leave ſpreading until it hath redeemed the earth from the curſe, & ſo hath redeemed man from being any more ſubject to the ſerpent, and ſo wil never leave ſpreading its ſelf, until it brings all into its ſelf from whence all came, and ſo ſhal all once again return, even into the ſame condition as *Adam* was in; for all to be as one, and all ſpeak one language; for as at the building of *Babel* all were confounded in their languages, even ſo at the deſtruction of *Babel* ſhal all be brought to ſpeak one language, which wil be in revolution of all things, when the time, even that time ſhal be at an end, then wil there be a redemption from all bondage, not ſome only, but all, yea the whole creation ſhal then be wholly ſet free *into the glorious liberties of the ſons of God*; all creatures ſhal then have benefit by Chriſt, yea the very poor beaſts; for all things ſhal become as they were in *Adams* daies before he fel, even in the year vvhen I the Lord even I *the mighty God of Iacob* wil judge and deſtroy al that enmity that hath bin betwixt the creature, and ſo all that enmity that hath been betvvixt one Creature and another, and all ſhal be ſet free even into liberty once again; ſo that I vvil make all men to be changed, and vvil take avvay that malicious ſpirit that novv is and remaines amongſt men; and I, even I vvil bring all things round, and ſo vvil make my ſon Chriſt to be a great redeemer, and he ſhal redeem all that did fal in *Adam*, from death and miſery, into the ſame condition as *Adam* vvas in at the firſt, even to ſet all in purity, and ſo to make all live in God; and ſo ſhal all Iſrael be ſaved, and all ungodlineſs ſhal be turned avvay; for it is my pleaſure for to take pitty on the vvorks of my hand, & not to continue in vvrath againſt my poor creatures, vvho are not able to do any

thing

thing vvithout me, and ſo the time of the reſtitution of all things to the ſame as they vvere in *Adam* before he fel, ſhal clearly be manifeſted after 7000 years be accompliſhed and brought to an end, but vvhile then, the creature man ſhal not be vvholy ſet free from the curſe that is from ſerpentine vviſdome, and from being troubled and perplexed, becauſe I the Lord of hoſt doth not ſhine upon them.

For darkneſs ſhal cover the earth, and groſs darkneſs the people, this darkneſs that ſhal cover the earth vvil be by reaſon it is my pleaſure to forgo all forms and diſpenſations, and all outvvard vvorſhips vvhatſoever, and ſo vvholy to give the outvvard court to be trodden under foot, even al forms & rules, and vvorſhips, and governments of men vvhich they have ſet up, to be conſumed and deſtroyed, and brought to nothing, and ſol alone to be al & in al; vvhen I doth this, it ſhal ſurely come to paſs, even then ſhal the poor creatures be in darkneſs and not able to ſee light, by reaſon of my withdrawing my ſelf to my own place and diſpenſation, even into my *Iudea*, there for to make my light ſhine, & there to appear glorioufly in and amongſt my Saints, whom all ſhal acknowledge that they are the ſeed which the Lord hath bleſſed; therefore my drawing my ſelf into this peculiar place for to make my ſelf glorious, and ſo to make my name in far greater eſteem by all ſorts of men then now it is, I wil make my light ſhine in a far more greater and glorious manner then now it doth, for I wil be the praiſe of the whole earth, I dwelling in my people, and my people dwelling in me, and I will meaſure the inward court, even my Temple, wherein all fleſh and fleſhlyneſs ſhal ceaſe and be no more, and I alone wil appear to be King, and the only ruler, and ſo wil cauſe my light to ſhine upon them, when darkneſs ſhal cover the earth, which darkneſs and groſs darkneſs ſhal be by reaſon of my not ſhining in the world; for all people ſhal be left in darkneſs and not in light that come not up to the place of reſt; where I wil cauſe my people for to ly down in peace, and ſo to be at reſt, and ſo to be quiet, and be in peace.

When nothing but ſorrow and pricks of conſcience ſhal accomdany thoſe that go not up to Jeruſalem, for that muſt be built in glory again, & ſet on her foundation, & ſo this manifeſtation of God not appearing to the creature, ſhal be hel & the lake of fire, wherein the wicked and all witches muſt be tormented, and this hel wil be in every place where *I* do not appear in love to the creature for

where

wherein I do appear in love there ſhal be, joy, & peace, & no ſorrow; and where I do not appear in love, there ſhal be nothing but hel; for hel ſhal be in this world, even in theſe bodyes ſhal men be tormented; even by being caſt out and not ſuffered to enter into the city, where nothing but peace ſhal be, but dogs and ſorcerers ſhal be without, even they ſhal be in hel until the reſtitution of all things come, that there ſhal be no more divel nor hel, which wil be (for all, the divel, and hel, and all witches ſhal ceaſe then, even) in the year 7000. for that ſhal be a year of *Jubilee* to all ſorts of people, when all ſorts then ſhal be brought into my love and favour, and ſhal ſo remaine; and they ſhal dy, even men ſhal dy as formerly they uſed to do, that go not up to Jeruſalem, even they ſhal dy and be ſubject to change, until the time comes that they ſhal dy no more; but my people ſhal hear the ſound of the Arch-Angel, and they being dead in Chriſt, ſhal be raiſed up to meet the Lord in the ayre, even from that death they are for the preſent ſubject to, and ſo ſhal even in a moment at the ſounding of the laſt trumpet be changed, in a moment, even in the twinkling of an eye, and ſo ſhal be raiſed up from death into life, and from ſorrow unto joy, and happineſs, and ſo ſhal be ever with the Lord of hoſt, and ſo ſhal dy no more, but live for ever, and all the Saints ſhal come with I the Lord of hoſt, even to be glorified, and ſo to receive what bodies it ſhal pleaſe I their King to give them there; for it is true that my ſons and daughters ſhal be brought to be glorified, and ſhal have bodies given them, though not the ſame bodies of clay as formerly they had, even they ſhal be raiſed up to live & reign for evermore; even my Saints as the *Saints* formerly were raiſed out of the graves and walked up and down, ſo ſhal my Saints be now raiſed up to be at Jeruſalem in glory, for the Jeruſalem is the place which I have choſen for to make my name glorious, and the place of my Saints heaven: for though people talk of heaven above, there is none: heaven above is my ſelf drawing my Saints into my fulneſs, then *I* bring them into my third heaven, which is my higheſt diſpenſation, and the higheſt diſcovery of my love to them: and this heaven ſhal be here on earth, even at Jeruſalem, and the place about Jeruſalem, where I wil appoint my Sons and Daughters to be; and this ſhal be their heaven they ſhal live in the ful enjoyment of I the *Lord* Almighty, and they ſhal ſee all former things to be paſſed away, and all things become new; and they ſhal live in pure love, and in the full enjoyment, of I the Lord of hoſt, who

hath

hath made them holy whom I wil alwaies cauſe to rejoyce, and ſing, and leap for joy of heart, becauſe former troubles are paſſed away, and all are now become new, and all things ſhal be new; *for the Lord cometh with ten thouſand of his Saints, and the Lord will raign in mount Sion for evermore:* even I the mighty God of *Jacob* wil raign for ever over my people, and over my enemies, and all ſhal become ſubject to me.

But the Lord ſhal ariſe upon thee, and his glory ſhal be ſeen upon thee, when nothing but darkneſs ſhal be in the earth and in the outward court: though there be nothing elſe in the earth, but darkneſs, ſuch darkneſs as men (earthly men) ſhal have no comfort at all in all their outward formes and waies of worſhips; which is the outward court, and is not to be meaſured at all, but is to be left to be trodden under foot, as that which ſhal come to nothing, and as a thing of no account, by Aliens and Gentils, even by ſuch as know not me the Lord. But as for my ſons and daughters whom I have made choice of, & ſo wil bring them into *Judea*, there to make my glory to be ſeen amongſt them: then ſhal they ſee that I am riſen upon them, and ſo conſequently, they are the inward court which is to be meaſured, and ſo to be made much of: even that new man Chriſt the anointed that is in them, ſhal increaſe and grow ſo ſtrong in every kind or degree, that their old man *Adam* ſhal be deſtroyed and quite brought to nothing: and then in theſe (I mean the *Jews and Gentiles*) which ſhal be gathered into *Iudea* the Land of promiſe, where my glory ſhal be ſeen and made to appear to all the world, and the partakers of this great glory, ſhal be the inward Court that ſhal be meaſurable and made glorious; and the inward ſhal increaſe more and more, and ſo it ſhal at length break forth in ſuch a glorious ſplendour, and in ſuch a clear and bright manner as never hath bin as yet, which inward court ſhal be taught by my ſelf, and ſo ſhal have the injoyment of my ſelf, when all fleſh, and fleſhly actings ſhal be deſtroyed and brought to nothing; and ſo ſhal this new man which is ſpiritual be wholy freed from the curſe, and ſhal never have the like power again for to come under the curſe, even under that curſe which *Adam* brought into or upon the world, as to dy and ſo to be ſubject to death or dying, but ſhal be wholly freed from the curſe, and ſo ſhal be reſtored into the ſame condition again as *Adam* was in before his fal, and ſo ſhal have no power any more to come under the curſe; but I their God wil ſo guide them by my eternal glory, which ſhal ſhine upon

upon them, even upon the new man, which ſhal make al the old man ceaſe from being, and ſo this new man ſhal be in a more glorious manner diſcovered to be, even this new man ſhal ſpring forth as to be altogether righteous, even the inocency and righteouſneſs that was in *Adam* at the firſt, when he was commanded not to eat the forbidden fruit: which fruit was nothing elſe then that he ſhould not ſeek to be higher then I had ſet him to be, & ſo ſhould not breake my words but fulfil them, which I knew wel enough he would break them and not fulfil them, by his longing deſire after the fruit which I had commanded him he ſhould not eat of, that is, he ſhould not have any deſire to know more then I had given him, but he ſhould have reſted himſelf in that condition which I had placed him in, and then had not he eaten of the forbidden fruit, and ſo had not done any thing for to diſpleaſe. It is true I was diſpleaſed with him to his apprehenſions, becauſe I did curſe the *Serpent*, which *Serpent* was that reaſon, knowledge and wiſdome, which I had given him for to glorifie me, and ſo by curſing of that, it became a divel and ſo is my greateſt enemy that now I have in paradiſe, even in my own peculiar people, to whom I have made out my glory moſt too, for the garden of paradiſe is man, wherein were nothing but glory, or wherein I had made my ſelf to man to tarry, even in Adam, and ſo would not have had him ſuffered at all, or knew any ſorrow at al, had not he have bin ſo inquiſitive for to have known more then I would let him at the firſt. And when he had eaten of the fruit, it is ſaid he walked in the garden and was naked: that is, knew wel enough that he had diſobeyed me; and ſo in that ſence he was naked, as being ſtript of my glory, and of that injoyment of me which formerly he had; even ſo that he could not have that free commerce or enjoyment of me as formerly he had, as to talk with me; and he being naked, and had covered himſelf with figg leaves, that he had ſowed together; was nothing but his own righteouſneſs; by which he would fain have hid his fault from me, and ſo would have made *Eve* have lain in all the fault: and ſo ever ſince man being driven out of the garden as *Adam* was; which was from the ful and perfect enjoyment of I their Lord: and ſo from having no more ſweet and pleaſant mirth with me, as *Adam* had at the firſt; have bin inventing and ſowing figg leaves together, that is, they have bin juſtifying themſelves in their waies, and ſo wil not be ready to confeſs their faults, but to lay it to another, as *Adam* did his: and Adam being put o it

of the garden, there was set a flaming sword that turneth every way, for to keep *Adam* from the tree of life, that so poor *Adam* might not eat again and live for ever: for this flaming sword that did turn every way, was my power, my infinite power, for to keep *Adam* from the ful enjoyment of me, and so from the Tree of life: for I had withdrawn my self, even my power from *Adam*, and so would not let him have that power again, but would keep him from the Tree of life; even from the pure enjoyment of me, and so from life which I had promised him, that he should have lived for ever: which priviledge he lost by disobedience, and by falling from me, and so hath never since obtained the same priviledge; but all have lain under the curse for to dy: which priviledge I the restoring power wil now restore to my Saints first, even to those whom I wil carry out of *Babylon*, both out of mystical *Babylon*, which is the very mystery of iniquity: and out of literal *Babylon*, by my strong hand into *Judea*, and so to *Jerusalem* the place where I wil make my self more glorious then as yet since the fal of *Adam*; and so wil restore to my Saints there, that priviledge as *Adam* lost and hath not as yet bin obtained, but now shal be obtained, which priviledge shal be a ful and perfect enjoyment of I the creator of all creatures, and so to be freed from the curse which is from self, reason, knowledge, and wisdome, that is, they shall no longer have that reason, knowledge, and wisdome, which I did give to every *Adam*, and so to every man going beyond the bounds, but they shal by my power stand in the ful enjoyment of me, as *Adam* did at the first; and so they shal never have power any more (as *Adam* had) for to fal from the pure and perfect enjoyment of I their Creator, as *Adam* did; but shal be restored into the same condition as *Adam* was at the first, even into that condition as for to live for ever, even to all eternity, and so never to dy any more, as *Adam* did by his fal, but shal be wholy freed from the curse; as from all kind of sicknesses and sorrows which came into the world by reason of the curse which I pronounced against *Adam* for breaking of my revealed wil: which condition they being restored into, there cannot chuse but be abundance of joy, which joy wil light upon my chosen ones, whom I wil gather to Jerusalem, and joy and gladness shal be there: even to my Sion that shal be gathered together at Jerusalem, whom I wil make *the praise of the whole earth, for thy light is come, and the glory of the Lord is risen upon thee; even upon thee, O Sion, and thou shalt be established in glory*, but the Lord

Lord ſhal ariſe upon thee, and his glory ſhal be ſeen on thee, and thou ſhalt be made the praiſe of the whole earth; and the Gentiles ſhal come to thy light, and Kings to the brightneſs of thy riſing, even unto thy light, O ye Jewes, whom I wil gather out of all the countries wherein ye have bin diſperſed, even they ſhal come to ſee that light that I wil make known unto you when I ſhal have brought you out of captivity and bondage into the place of reſt, or to that place which I wil make to be the reſting place; for thy light ſhal increaſe, and grow bigger and bigger, when all other lights ſhal be put out; for I am the light, even I the Lord of hoſt, who wil make you to ſhine moſt illubriouſly and gloriouſly; even ſo bright, that the Gentiles, even my choſen ones (whom I have made much of my glory out unto) they ſhal ſee and know that your light doth not ſhine there, becauſe it is my pleaſure for to make my light ſhine upon you, even upon the Jewes who (*through unbelief*) *were broken off*; *and Gentiles were grafted in*; but now I wil appear unto them, and wil give them hearts to believe on my name, and ſo wil make them the deſires of all nations: even all nations ſhal long and deſire for to come to thy light; becauſe my glory ſhal be ſeen upon thee, when I have forſaken all other adminiſtrations beſides this of mine, which I wil make more illuſtriouſly to ſhine, even to draw up my ſons and daughters into ſpiritual communion with my ſelf, and ſo they ſhal worſhip me in ſpirit and in truth: and Kings ſhal come in, even great men of the Gentiles ſhal be with you, *for Kings ſhal come to the brightneſs of thy riſing*: even when thou haſt riſen from that death which thou art for the preſent ſubject to; ſo that thy brightneſs ſhal appear in a more extraordinary manner then now it doth, even then ſhal kings be brought to ſee thy riſing, and to behold thy glory by my bright appearing and manifeſting my glory unto you; then ſhal thy glory far ſurpaſs all the glory and beauty of the world beſides; and none ſhal be like to thee for beauty and comlineſs; for I wil make thee to ſhine ſo glorioufly, that thou ſhalt dazle the eyes of all the earth, and all the earth ſhal ſtand and be amazed at thee, for the kings that ſhal come to thee, ſhal be ſuch whom I have or ſhal crown with my love and favour, and ſo my love ſhal cauſe them to come to the brightneſs of thy riſing, even thine, O Iewes, who are by nature deſcended from Abraham, and ſo are Hebrewes, and are and ſhal be made the praiſe and glory of all nations; for theſe kings ſhal ſee no light and comfort beſides I the Lord of hoſt, and therefore ſhal

they be brought to thy rising and shal see I the Lord of hoſt in a more especial manner appear to you in Ieruſalem, whom I wil cauſe to be inhabited, and made the praiſe of the whole earth, in ſuch glory as they ſhal not be able to tarry behinde, but ſhal come to the brightneſs of thy riſing, even when the nations of the earth ſhal ſee that I the Lord of hoſt hath raiſed thee up from that poor eſtate and condition that thou art now in; even from death and ſlavery; and ſo from darkneſs into a moſt glorious condition and ſo to make thee ſhine moſt bright and clear, O Sion, and daughter of Ieruſalem, that was a poor and peeled remnant, ſcattered abroad in al the world even when I thy God ſhal raiſe thee up from this condition, & make my glory to bee ſeen upon thee, then ſhalt thou be enquired after, even by kings and great men, who ſhal ſtand amazed at thy glory and honour where with I wil honour thee in this thy day from the reſurrection from the dead, which I wil raiſe thee nito a condition of life and peace, which ſhal be the firſt reſurrection from the dead; and ſo no more darkneſs, or any longer ſhal Satan or death have power over thee, but thou being raiſed from the dead, ſhal now live and raigne with me a thouſand years; which thouſand years ſhal be for ever, even to eternity, and Satan ſhal never have any power over thee, O Sion, the praiſe of the whole earth; but thou ſhal ſing and rejoyce, and ſhal go with ſinging and rejoycing; when others ſhal be thrown into hel, even to be deprived of my love and favour, which I wil ſhew unto thee, O daughter of Sion; whom I wil gather into the Land of Judea, and without ſhal be thoſe that ſhal apprehend me to be angry with them, and ſo their own conſciences witneſſing againſt them, and accuſing of them wil condemn them, for their unbeliefe and hardneſs of heart, and ſo their hel ſhal be by being pricked in their own conſciences, that they have offended me, and ſo ſhal ſuffer by the reaſon they condemn themſelves, and ſo ſhal be in hel, becauſe they ſhal not have any joy or comfort from me to them; that I am a God of love to them; and even this portion ſhal thoſe drinke of that ſtiles themſelves to be miniſters, and are ſent to preach by me the Lord of hoſt, and they know not me, neither can they by all their humane wiſdome or Phyloſophie attaine to the miſtery which I wil make out unto them whom I ſhal be pleaſed for to do, even for to make out my power and name, and ſo to cauſe them to ſee my glory; which I wil hide from the learned ones of the world, and wil make choice of the unlearned; and ſo wil make them to run

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when I ſend them to do my meſſage, even as I ſtirred up poor herds-men and tradeſ-men before the Goſpel in the old times, and in the primitive times, when I refuſed the Prieſts, phariſees, and leaders of the people in thoſe daies, and ſo thoſe that pretend to be the heads and leaders of the people, as Prieſts and Lawyers, even they ſhal drink deeper then any, of my ſore diſpleaſure, becauſe their conſciences wil accuſe them, and ſo condemn them; for not doing that which they know they ſhould do, and ſothey ſhal with the reſt be thrown into the lake that burneth with fire and brimſtone; which is not meant material fire or brimſtone, but is meant the apprehenſions which the ungodly shal have of me, who am a burning & conſuming fire: not aprehending I their God to be a God of love and peace; which thou daughter of Sion, whom I wil bring with joy into Ieruſalem, & wil cauſe it to be buil t up in glory, & ſo wil make you for to inhabite there ſhal do, by my riſing upon you, & cauſing of you to ſhine, ſo to be glorious in all the earth.

Lift up thine eies round about, and ſee all they gather themſelves together, they come to thee; thy ſons ſhal come from far, and thy daughters ſhal be nurſed at thy ſides, O ye my Sons and daughters whom I wil bring up into Judea, even you that are by nature Jewes, and ſo are natural Iewes, lift up your eies, behold, looke, and behold, and ſee all they gather themſelves together, even the Gentiles gather themſelves together for to come up to thee, O Sion, whom I have gathered in Judea, and have made the praiſe of the earth even for the glory wherewith I wil glorifie thee, they ſhal (even the Gentiles) make enquire after you, becauſe you are my choſen people, and you are they to whom I wil make out my ſelf in glory to; therefore ſhal they come, even thoſe that ſhal believe that I wil make you the praiſe of the earth; they come, even the Gentiles come to thee, becauſe I have withdrawn my ſelf from them, and wil not be in their worſhips, neither wil I cauſe them for to receive any joy or comfort in any place or kingdome, for to finde reſt for their ſpirits; but at this place where I have appointed to bring thee, O Sion, out of the hands of all thy enemies, aud from the power of all they that hate thee; for thy ſons ſhal come from far, and thy daughters ſhal be nurſed at thy ſides, even thy ſons and daughters, O Sion, ſhal come from Eaſt, Weſt, North, South, even from all places, to be partakers of that infinite joy, pleaſure, and glory, which you ſhal injoy; ſons they ſhal be, becauſe they come after you to that ful and perfect injoy-

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ment of I the Lord of hoſt, and nurſed at thy ſides, becauſe they ſhal receive of that fulneſs which you did receive of before; & therefore they ſhal come even as a child doth when he is hungry, & doth receive food with gladneſs; even ſo ſhal al theſe that come up to thee, even thy ſons and daughters, to be nurſed at thy ſides, come to thee as to their mother; *for Jeruſalem above is the mother of us all*; even come to thee (ö Jeruſalem) for comfort, hearing that I the Lord of hoſt is pleaſed for to make out my ſelf to thee in a more eſpecial manner then formerly *I* have done; and ſo to receive comfort from thee, even to ſuck, and be ſatisfied with the fulneſs of that conſolation you do receive from the Father: even to ſuck and receive comfort from the ſame fountain of life, even from I the Lord of hoſt; this ſhal be the ſtate and condition of you, you ſhal have your fil, and be ful, when others ſhal be in want, and not be ſatisfied; and they that come up to you, ſhal drinke abundance of my fulneſs, when they that tarry behind ſhal be deprived of my love, light, and glory; ſo that they ſhal find no reſt for their ſpirits, for I wil make you to be like *Noabs* ark, that was a place of refuge for *Noab* and thoſe that were in it, when others were deſtroyed in my wrath: even ſo I have appointed peace and reſt to be with you, and nothing but trouble of conſcience to the reſt, and to thoſe that tarry behind, and come not up to you; but ſome there ſhal be that ſhal be like *Noabs* Raven that he ſent forth, which wandred up and down, and could find no reſt for her feet, until it came into *Noabs* ark again; even ſo ſhal ſome be troubled, and ſhal have no reſt, until they come up to Jeruſalem, the place of my love and favour, and the place where I have delighted to dwel, and wil dwel for ever, and whoſoever comes up to that place, even to Jeruſalem, the City wherein I have appointed them to dwel; ſhal find reſt, and be in peace, freed from ſorrow and trouble; even as the Raven found peace in *Noabs* ark, and reſted there.

Then thou ſhalt ſee and flow together, and thine heart ſhal fear and be inlarged, becauſe the abundance of the Sea ſhal be converted, the forces of the Gentiles ſhal come unto thee, their multitudes of Camels ſhal cover thee, the dromidaries of Midian, and Epha, all they from Sheba ſhal come they ſhal bring gold, and incenſe and ſhal ſhew forth the praiſes of the Lord; all the flocks of Kedar ſhal be gathered together unto thee, the Rams of Nebaioth ſhal miniſter unto thee, they ſhal come up with acceptance on my altar, and I wil glorifie the houſe of my glory.

Now

Now ſhal ye gather your ſelves togeather, and rejoyce, and be glad becauſe of thoſe that are converted, for to come up to thee, O Sion, who hath bin made a laughing ſtock in all Nations, but now ſhal be made the praiſe of all Nations, and that all ſhal come up to thee that wil have any reſt, or be ſatisfied with my fulneſs, even thoſe that have bin your great enemies ſhal now be glad to come to thee O Sion, which ſhal be gathered to Ieruſalem, with their gold and Incenſe, to praiſe and magnifie thee, and even I the Lord of hoſt in thee, who have choſen thee to be the glory of all Nations, look and ſee who are thoſe that fly as a cloud, and as Doves to the windows, even theſe be my ſons and daughters, who are Gentiles, and want reſt, and ſeek for reſt, but can find none, therefore hearing of my glory wherewith I make out my ſelf to thee, O Sion: in whom I am in the midſt of thee, they fly as clouds, they haſten from their Countries, even to come to thee: that ſo they may have reſt and peace with thee O Sion, in whom I the holy one of Iſrael is in the midſt of, and wil be king for ever.

Surely the Iſles ſhal wait for me, and the ſhips of Tarſhiſh, for to bring thy ſons from far, their ſilver and their gold with them, unto the name of the Lord thy God; and to the holy one of Iſrael, becauſe he hath glorified thee, even theſe Ilands, as England for one, that ſhal be the firſt that ſtrive to go to my people, who have a long time bin caſt off, but now through my mighty power, wil I graft them into the true vine again: and they ſhal become glorious, and ſhal ſay, bleſſed be they that come in the name of the Lord, Hoſanna in the higheſt, though formerly through unbeliefe and *hardneſs of heart they crucified my ſon Ieſus*, and ſo would not have him to be their King, becauſe he did not come in pomp and glory, but came of a Carpenters wife, and deſcended from ſo low a linage: ſhal we (ſay they) believe this man is the ſon of God, ſeeing that he is ſo poor and ſo mean, and ſeeing he came for to deſtroy our Laws, and formes of worſhips and governments, and the old cuſtomes of offering up ſacrifice, which was that law and Teſtament that God gave unto *Moſes* for us to obſerve and keep for ever? therefore before they would part from their formes of worſhips, and ſo would have a new one: they would crucifie my ſon Ieſus, and would not then have him to be their King, for which cauſe I did caſt them off, and ſo did cauſe them to be diſperſed in all Nations.

But now I have in my mercy and pitty towards them, remembred

bred the covenant which I made to their father *Abraham*, that in him all nations shal be blessed and so wil now restore them by my power from their enemies in what country or nation they be dispersed, and wil make them to be gathered together into their own Countrey, and now I wil give them hearts to believe in me, and so willingly to receive me now I proffer my self to them to be their king, and they shal think him now happie that shal come in the name of the Lord, and shal crie *Hosanna* in the highest that is, they shal willinglyreceive instructions; from I the Lord of host whom they wait for and whom they do expect daily for to hear of some tha shal say the Lord of host cometh for to redeem them out of all their enemies countries, and to bring them into their own Land again, which tidings of their returne they shal have from England first, and howthe God of *Iacob* wil appear to be their God, and so they shal see and know that their redeemer cometh, and made himself known to some English men for to bring them word, even the *Iews* that are dispersed about in Holland, and Spaine Germany and Italy; and how it is the pleasure of I the Lord of host, for to put my spirit of courage and valiantnes for to make you that are dispersed in these countries, as Holland, France, Spaine, Germany, & Italy, gather your selves together, and so to meet all of you, and these whom I shal send out of *England* to you, for to meet in the year fifty (one now a coming on) in Italy, and I wil be your rock and your strength, and wil in cheife be your leader, so that you shal not fear what man shal do unto you, for I have purposed and it shal surely come to pass that I wil bring you to Ierusalem, and not only you, but all the rest that are dispersed of you in othe r countries, even for to make you the praise of the whole earth; and I wil stir up armies that shal fight for you, so that I wil bring you safely into your own countreys and wil make the Gentiles come with their gold and silver to you and you shal be honourable, and all your enemies that wil not serve you shal perish, for that nation and kingdom that wil not serve thee shal perish, yea those nations shal be utterly wasted, even the most proudest and stoutest king or governour shal be destroyed, even al their armies shal come to nothing, for it is my pleasure to bring down the high and mighty one, and so to lay him low, even wil I not favour any, but wil bring them all down to the ground, yea I wil bring down that potent enemie that doth so highly exalt himself, and he shal come to nothing, even the Pope of *Rome* I mean, and before the fifty five years that is now present

preſent &a coming, he ſhal be deſtroyed, even the *Pope* of *Rome* shal loſe his life in 1654. and ſo I the Lord wil make known my power, by cutting off great ones, and by bringing them to nothing, and ſo wil make them all come bending and bowing to my ſons and daughters, whom I wil bring to Ieruſalem; and becauſe it is my pleaſure that it ſhould be ſo, *I* even I the Lord of hoſt wil appear for to confound my enemies, and thoſe that have bin enemies to my people the Jews: even that proud Turk that rules and domineers now, ſhal be before the year fifty ſeven conſumed & deſtroyed, & the great head turk ſhal loſe his life in the year 1656 and ſo there shal never after him, nor never any more Pope be, but there ſhal be ſuch alterations and changes, that things preſent, and have bin by cuſtome of long ſtanding, turned upſides once again, that I may make Ieruſalem *the praiſe of the whole earth*; whoſe gates shal be continually open, and shal not be shut day or night, that men may bring unto them, even unto the new Ieruſalem, the forces of the Gentiles, even ſuch abundance there ſhal be that ſhal be brought in for to be your fellows and brethren, one and of the ſame Citty, that the places which I formerly gave unto your Fathers for their inheritances, ſhal be enlarged, and ſtrangers shal build your Citty, even the wals of your Cities; even ſuch ſhal build them up for you, that ſhal not inhabite there; and Kings ſhal miniſter unto you, and ſhal bring their riches unto you, though you ſhal have no need of any; yet it is my pleaſure ſo much to magnifie you, that I wil make my ſelf appear to be glorious in you, even in the midſt of you: and wil make people ſay of a truth, *that God is in you*; and ſo to acknowledge that *you are the ſeed which the Lord hath bleſſed*, and ſo to make them ſee and know, that I the Lord of hoſt am in you, even in you all, ruling in you, and making all your enemies become ſubject to you. But I muſt tel you, that I wil not appear perſonally for to raign over you, and ſo to give you laws to walk by, no, but I wil raign in you, and I the God of truth wil be in you, and I wil teach you how you ſhal walk, by putting my laws in your inward parts, and in writing of them in your hearts, and ſo wil ſpeake in you, and wil alſo make you for to worſhip me in ſpirit and in truth, & not in outward formes as now you do: for the glory of *Lebanon* ſhal come unto thee, and the Box tree, and the *Fir* tree ſhal come together, to beautifie the place of my Sanctuary, and ſo to make my feet glorious; ſuch is the worke of I the Lord of hoſt, that I wil make the very glory of the world be brought to *Sion*, even for to make them glorious; and I wil make the place of thy feet glorious, ô Sion, and all the ſons

of them, the feet that afflicted thee, ſhal come bowing and bending to the ſoles of thy feet; and ſhal cal thee the Sion, the Citty of the Lord, the holy one of Iſrael; ſuch a great work wil I do for thee, ô Sion, that I wil make thee have power over al thy enemies, and none ſhal be able for to oppoſe thee: but all ſhal be brought to nothing and confounded; yea even they ſhal be in ſuch terror and fear now, that they ſhal ſubmit themſelves to thee, and cal thee, even thee O Sion, whom I wil gather to Jeruſalem, the Citty of the Lord, even of I the Lord of hoſt. And whereas thou haſt bin forſaken, ſo that no man went through thee; even thee O Ieruſalem, that hath been laid waſt; I wil now of a ſudden make thee an eternal excellency, a joy of many generations, even I wil make thee to be ſo glorious, that thou ſhalt be the glory and joy of Nations; for thou ſhalt be freed from ſorrow and trouble, and vexation of ſpirit, and ſhal live in peace, and be at peace, rejoicing in I the Lord of hoſt; when others ſhal be troubled and vexed, to think that they do not partake of the ſame glory wherewith I have and wil glorifie thee; and thou ſhalt alſo ſuck the milke of the Gentiles; even that joy and comfort which formerly they had of me, when I did make out my ſelf to them in formes of worſhips; which joy and comfort you ſhal now have, and thou ſhal know that I the Lord am thy Saviour and thy Redeemer, the mighty God of *Jacob*: for braſs thou ſhalt have gold; and for Iron, ſilver; inſtead of outward forms, thou ſhalt have the pure injoyment of I the Lord of hoſt in ſpirit: and I wil make ſuch a worke amongſt you now, that inſtead of giving oppreſſours to be your officers, I wil give you ſuch that ſhal be peace-makers; and I wil make your officers or exacters over you now, to be righteous; nay there ſhal be none any longer for to be officers one over another; but you ſhal be all alike: for as the maſter is, ſo ſhal be the man; as the miſtriſs, ſo ſhal be the maid; as the buyer, ſo ſhal be the ſeller; even all alike, and none greater then other, but what one hath, ſhal be the others: for I wil now make all things new; for *violence ſhal be no more heard with in thy borders, but thou ſhalt call thy walls ſalvation, and thy gates praiſe*: even thou (ô Sion) that ſhal be gathered together in *Iudea* (and in thoſe places thereabouts) which by reaſon of the greatneſs of thy company, I wil enlarge thy borders; for I the Lord of hoſt wil be your wals and your gates, and wil be ſalvation to you, for to keep and preſerve you from all your enemies.

The Sun ſhal no more be thy light by day, neither for brightneſs ſhal the Moon give light to thee, but the Lord ſhal be unto thee an everlaſting light,

light,& thy God thy glory;the ſun shal no more go down, neither shal the Moon withdraw her ſelf,for the *Lord* shal be even I the Lord of the everlaſting light, and I thy God thy glory; and the daies of thy mourning sha be ended. Whereas thou haſt bin ſorrowing up and down and haſt I gone out of one country into the other, mourning and weeping, and ſo haſt found no comfort: now theſe shal all paſs from thee, and thou shalt weep no more: ö Sion,for the Lord hath founded thee ö Sion, and wil be your King for ever, even your light, life, joy, and glory, *even your All and all*: ſo that thou shal not have need of outward ordinances, either one or the other: but I wil be a Sun and a Moon for to give thee light, and for to make thee ſee: though it hath a long time been neither light nor dark, neither day nor night, but now in the evening there shal be light: even in theſe laſt days, light shal now shine in ſuch a perfect and clear manner, that it ſhal be known to be light, for I the *Lord* of hoſt wil be ſun-light, and moon-light, and wil be day, and ſo indeed it wil be very glorious, when I the Lord of hoſt wil never leave them, nor forſake them; but wil be alwaies with them: even never withdrawing light from them, but alwaies making it for to encreaſe and grow, and multiply it ſelf: til it comes to be ſeven fold more light then formerly there hath bin: and until the weakeſt and feebleſt that are among you be as *David, and David as the Angel of God, even as God*, this ſhal be the eſtate and condition of you, ö Sion: whom I wil gather together to *Ieruſalem*, and ſo wil make you the praiſe of the whole earth, even the very weakeſt of or among you ſhal know as much, and have as much knowledge as *David* had,and ſhal be in as great favour as *David* was with *I* the Lord of hoſt, who hath commanded the writer hereof to write it as my wil,and not as his wil, becauſe I have purpoſed to appear ſo bright and in ſuch a glorious manner to them, making them partakers of my glory, that they ſhal have as much knowledge as *David*, and they ſhal be even as, Angels of God, yea even Angels, and ſhal know as much of God even of I the Lord of hoſt, that they ſhal all be taught of I their God, and ſhal have no need of teachers to teach them, for I wil be their teacher and inſtructer, and ſo wil guide them in the way of truth, and from it they ſhal not err, neither ſhal ſlip aſide as now they do, but they ſhal al of them be kept upright by my power, and I wil not let them ſlip aſide from me;but wil uphold them with my right hand, & wil carry them in my boſom, and ſo wil make them to reſt in me as their only joy, even in I the Lord of hoſt; thy people alſo ſhal al be righteous,they ſhal inherite the Land for ever, the branch of my planting, the workes

of my hands that I may be glorified, even thee ö *Iudea*, whom I have given to my Saints for to inherit, and wil bring al my ſons and daughters up by degrees to thee, for to inherit and be there, even my choice and peculiar ones to be brought up to *Ieruſalem*, the place which I have choſen for to make my name glorious: for I wil make them appear to be the branch of my planting, and ſo they ſhal al be righteous, and not any one that ſhal be wicked ſhal be ſuffered to be there, no hypocrite or diſſembler, or any one that worketh abominable miſchief, or ſpeaketh lies, ſhal be there, no, for it is my houſe and place where I have choſen to dwel, even in my Saints, and I wil now fulfil the propheſie, *there ſhal be no more a Cnaanite in the houſe of the Lord for ever*: but all ſhal be righteous and glorious, ſhining as ſo many ſtars in the Firmament, and gliſtering ſo clear and ſo bright, that al the ſpectators ſhal be daſled, for mine ſhal be as Angels, for knowledge and glory, and power; for indeed they ſhal be my Angels. for a little one ſhal become a thouſand, and a ſmal one a ſtrong nation, I the Lord wil haſten in [illegible] time, even in thoſe poor and diſpiſed ones, who are but ſmal and little in compariſon of the multitudes that are ſo great, even theſe poor and ſmal ones ſhal encreaſe and grow, even thoſe who have now the breaking forth of light in them in this Nation of England which we were at the firſt but one, even that one that had light made out to him, as concerning his going to Ieruſalem, even that one ſhal become a great Nation, and a glorious Nation, even the joy and praiſe of the whole earth; which I the Lord wil haſten in my own time, which now wil be very ſhortly; *ſing and ſhout ö daughter of Ieruſalem*; *ſing aloud ö daughter of Sion, for behold thy King, the holy one of Iſrael is in the midſt of thee, and thou ſhalt ſee evil no more*: but now ſhal go with joy and rejoycing; and with gladneſs of heart to Sion, ſinging and leaping for joy to the mountain of the houſe of the Lord which ſhal be in *Iudea*, and there ſhal ſing and dance with the tabret and pipe, and ſo ſhal have all kind of muſick and mirth: and thou ſhalt ſee ſorrow no more, but weeping ſhall now be hid from thine eys; for I have called thee by a new name, and ſo have given thee a new name; for thou ſhalt no longer be termed deſolate and forſaken, but thou ſhal be called the place where I the Lord of hoſt delights to dwell; for as ſoon as Sion travelled ſhe brought forth, and was delivered of a man child; who hath heard ſuch a thing? who hath ſeen ſuch a thing, that a nation ſhould be born at once? but now as I live ſaith the Lord of hoſt, it ſhall come to paſs, for I will give them a new name, which none ſhall know but them that have it. My name changed from GEORGE FOSTER, to JACOB ISRAEL FOSTER.

FINIS.